

**NEW CHURCH DEVELOPMENT STRATEGY:
A CASE OF COLLEGIAL MINISTRY OF A CLERGY COUPLE**

**A Professional Project
Presented to
the Faculty of
the School of Theology at Claremont**

**In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry**

**by
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ABSTRACT

**New Church Development Strategy:
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Here is a study of the progress and experiences of a clergy couple, the first Korean couple ever ordained to this special ministry.

From a discussion of the Great Commission and its place in our lives today, we move into a study of the Biblical foundations for the church development and the presence and work of the Holy Spirit. The meaning of Pentecost in the various primitive churches is revealed, particularly those in Jerusalem and Antioch. The missionary journeys of Paul are traced, revealing the particular character of each of the apostles and others who traveled with him.

It is shown how the missionary activity of the apostles moved from the original converts into all the world. The struggles of the early Gentile churches and the resolutions are presented.

There are Biblical case studies which point out the lessons we can learn from Paul's church development. This moves on into the growth of Paul's team ministry and the lessons learned from it.

This leads into a survey of methods and techniques of church development. There is included a detailed step-by-step plan for founding a new church, and this is applied to the church founded by the clergy couple in the Fullerton area. Emphasis is placed on the urgency of the need for churches in the Korean community. The research closes with a case study of the Korean United Methodist Church in Placentia, California.

The conclusion shows some of the problems that may arise in newly developed churches, particularly those founded by a clergy couple, and offers solutions to those problems. In the Appendix are samples of many of the letters, handouts, and other items used for publicity early in the formation of the church. It is shown that, with faith and love, success can be achieved in new church development.

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CHAPTER 1

Introduction

I was fifty years of age when my wife and I came to the United States to study at the School of Theology in Claremont, our response to God's call to the ministry of Christ. Through hard work and with the guidance and help of God, we were able, in two and a half years, to complete the required work for the degree, Master of Divinity. We were both ordained to the ministry of the United Methodist Church.

As we continued with our work in the D-Min. program, we were urged to start a new church. Three months after our ordination, we started a new Korean congregation within an existing United Methodist Church. This was a new experience for us, even though we were third-generation Christians. Until we came to the United States, we had pursued secular careers.

For help in organizing and operating the new church, I turned to resources such as Strategies for New Churches, by Ezra Earl Jones and Planting New Churches, by Jack Redford.¹ These books, along with advice from senior ministers, provided wisdom and insight, as well as much encouragement.

The time between my ordination and the founding of the new church (three months), was too short to allow me to explore many other resources. I have felt that the exploration of resources and sharing experiences of the first three years of the church were worthwhile as an aid to others who are organizing new churches, particularly in Korean-American immigrant communities. More churches are always needed.

From this point of practical applications, this project has moved to theological and Biblical foundations of new church development and its urgency in Korean-American communities. I have collected lessons from Biblical materials and have emphasized the need for team ministries for effective and powerful strategies for establishing churches, with special concern for the husband-and-wife team that has been primary in the writer's own ministry.

It is common knowledge that a team ministry is needed when a church has grown to a certain level. Considering the wide variety of educational, social, cultural, and religious needs of the immigrant congregation, a multi-member staff would expedite the development of the church, even in its earliest stages. The clergy couple is ideal for this type of staff.

The following methods and materials have been used in this project: (1) library research into the theological and Biblical foundations of church development, (2)

investigation of the actual conditions existing in Korean churches, through personal contacts as well as library resources, and (3) a case study of the start-up ministry of the congregation of the Korean United Methodist Church, in which the writer and his wife have served as ordained ministers, with much assistance from their four children.

Chapter 2 clarifies the theological foundations of church development. The Great Commission will be considered the original basis of church development, and the Holy Spirit will be accepted as the enabler of the task.

Chapter 3 examines the development of the churches in Jerusalem and Antioch. This is the first part of the Biblical study and puts emphasis on the beginnings of the primitive church of Jerusalem and the mission-oriented ministry of the first Gentile church in Antioch.

Chapter 4 follows Paul's footsteps on his three missionary expeditions and shows what he learned of church development, his loyalty to the gospel, his brave confrontations with crises, his use of miracles, his clear-cut honesty with missionary teams, his dependence on obedience to the instructions of the Holy Spirit, his methods of recruitment of co-workers/supporters in the field, his establishment of new leadership, etc.

This chapter also deals with Paul's team ministry and explains why he chose to be accompanied by two or three co-workers on his missionary journeys. It offers a

close examination of his methods of working with companions such as Barnabas, Silas, Timothy, and Priscilla-Aquila, a couple working as a team in the mission ministry.

Chapter 5 endeavors to categorize methods of new church development and presents some basic steps that should be used by church development teams.

Chapter 6 addresses itself to the urgency of church development in Korean-American immigrant communities, considering the rapid increase in population and the unique needs of Korean church-goers. Special attention has been given to the type of pastoral care needed to overcome the peculiar crises faced by newcomers.

Chapter 7 invites attention to the new trends of the collegial ministry for clergy couples, focuses on the rapid increase in their numbers and answers questions concerning the appointment/employment patterns, their diversity and variety, both in desires and in realities. Contributions of clergy couples to the church and culture are considered. For this chapter, the writer has depended heavily on the von Lackums' report, A Report on Clergy Couples and the Ecumenical Clergy Consultation, given at the conference held in 1978.²

Chapter 8 presents the writer's own personal experiences as he and his wife started a Korean immigrant church. It shows how the beginning processes relate to the basic steps described in Chapter Five, in the hope

that this sharing may be helpful to others who start new churches in immigrant communities.

Notes

¹Ezra Earl Jones, Strategies for New Churches (New York: Harper & Row, 1978), pp. 58 - 146; Jack Redford, Planting New Churches (Nashville: Broadman, 1978), pp. 28 - 109.

²John P. von Lackum, III and Nancy Jo Kemper von Lackum, "A Report on Clergy Couples and the Ecumenical Clergy Couples Consultation," Professional Church Leadership Conference, National Council of Churches, Mason, Ohio, October 30 - November 1, 1979.

CHAPTER 2

Theological Foundations for Church Development

This chapter will consider the task of church development as originated in the Great Commission of our Lord Jesus Christ and fulfilled by the power of the Holy Spirit working through His disciples and their love and loyalty to the Lord.

The Great Commission

According to Matt. 28:19-20, Jesus commanded His disciples:

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.

This Great Commission, however, was given to the disciples at five different times in separate locations, each time with different points added to the original commandment. It will be helpful for us to consider all of the added commandments in order to see the whole picture of the Great Commission.

Elmer L. Towns presents a comprehensive picture of all parts of the Great Commission as expressed in the four Gospels and Acts:¹

	<u>WHERE</u>	<u>WHEN</u>	<u>TO WHOM</u>	<u>WHAT</u>	<u>KEY</u>
1.	Upper room	Resurrec-	10	I am send-	Commission
Jn. 20:21	Jerusalem	tion	disciples	ing you	
2.	Upper room	one week	11	Go to all	Recipient
Mk. 16:15	Jerusalem	later	disciples	the world & Preach to every person	
3.	Mountain	At least	11	Disciple	Strategy
Mt. 28:19 & 20	in Galilee	two weeks	disciples	all peoples then baptize & teach	
4.	Jerusalem	40th day	11	Preach	Content
Lk. 24:46-48			disciples	repentance & forgiveness of sins based on resurrection of Christ	
5.	Mt. of Olives	40th day	11	Jerusalem	Geography
Acts 1:8			disciples	to Utmost part of earth	

This Great Commission is the point of transition during which the disciples have become givers of the gospel rather than receivers, as they had been before.

Following is a clarification of the Commission.

The basic purpose of the Commission was to produce more disciples. Jesus had appointed twelve "to be with Him, and to be sent out to evangelize others" (Mark 3:14). They then became responsible teachers, themselves, and went out to evangelize the world.

In fulfilling this Great Commission, we note that five basic methods have have been used by the disciples:

Proclamation of the gospel is basic to church development. Luke says that Jesus, as He sent disciples into the world, instructed them to believe that "He who hears you hears me" (Luke 10:16).

Paul also says, "When you received the Word of God which you heard from us, you accepted it not as the word of men but as what it really is, the Word of God" (1 Thess. 2:13). This is the proper attitude of the hearer of the gospel. Paul also showed the importance of proclamation of the gospel in Rom. 10:17: "So faith comes from what is heard, and what is heard by the preaching of Christ." In 1 Thess. 1:5 he wrote: "The gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction." In Heb. 4:12 we find: "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the hearts."

Matthew felt teaching to be basic to the performance of the Great Commission, and, as such, one of the most important tasks of the church. The object of teaching is to observe all that He has commanded. (Matt. 28:20) Teaching, in terms of making disciples, does not mean to simply extend information and knowledge about Jesus, but to obey and observe his teaching of love of God and of neighbors including enemies.

Witnessing is particularly mentioned in the Gospel of Luke and Acts: "You are witnesses of these things." (Luke 24:48); "You shall be my witness in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts

1:8). The Gospel of Matthew describes the attitude of witnesses: "Do not be anxious how you are to speak or what you are to say; for what you are to say will be given to you in that hour; for it is not you who speak, but the Spirit of your Father, speaking through you" (Matt. 10:19-20). This passage signifies that the power of the Spirit will be with witnesses for the gospel. Jim Peterson presents some practical methods of witnessing: "We can expect God to use us in three ways as part of His work reconciling people to Himself: (1) through the witness of our lives, (2) through the witness of the body, (3) through the verbal witness."²

Baptism is mentioned by both Matthew and Mark as a part of the Great Commission (Matt. 28:19; Mark 16:16). Paul explored the meaning of baptism saying that we were buried with Christ by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life (Rom. 6:4). Thus, baptism signifies death and rebirth into a new relationship with Christ and is a sign of life in the community of faith. Baptism creates a new believing person, and receives him or her into the community of believers, an important building block in church development.

Mark mentioned of signs and miracles as a part of the Great Commission (Mark 16:17-18). The fact that the writers of the other gospels did not mention signs may be an indication that these were not of primary importance to the Great Commission. Healing was an important ministry of Jesus, but it was secondary. Spiritual salvation was the primary ministry. Disciples have been instructed to "heal the sick, bring the dead back to life, heal those who suffer from dreaded skin diseases, and drive out demons" (Matt. 10:8). Those who respond to the commission can expect to be given the power to perform these acts.

The suffering, death, and resurrection of Jesus Christ is for the redemption of all people in all nations. Jesus broke through all barriers between different socio-cultural divisions - men and women, adults and children, rich and poor, educated and illiterate, and dominating and dominated, and Jews and Gentiles. Therefore, the scope of the Great Commission is "all nations," world-wide, including all different continents, classes, races cultures, and traditions (Mark 16:15).

For the performance of the Great Commission, which is the task of making disciples in the world, we are assured of Christ's presence, for Jesus Christ, our Lord, is and will be with us in fulfilling His commandments at all times to the close of the age (Matt. 28:20). This promise

provides us encouragement and comfort, light and guidance during our service and ministry.

The obvious conclusion is that church development should be based entirely and purely upon the Great Commission to make disciples of all nations.

The Pentecost Empowerment for the Commission

The Day of Pentecost, in Mark's upper room in Jerusalem, is evidently the birthday of the church, for on this day, through the event of Pentecost, the disciples were empowered to preach the gospel and to begin the task of making more disciples and gathering them into a Body of Christ, the first church development.

The New Testament lists five Pentecostal occurrences:

1. Pentecost after the Resurrection (John 20:22).

"And when he said this, he breathed on them, and said to them, 'Receive the Holy Spirit' Jesus Christ met His disciples after the resurrection, presented to them the greeting of peace, gave them the Commission, and breathed on them the Holy Spirit. Jesus seemed to be emphasizing the gift of the Spirit to be with them in their new work. The breathing event was the divine method of bringing about new life, as in Gen. 2:7.

2. Pentecost in Jerusalem (Acts 2:1-4). Pentecost in Jerusalem was the coming of the Holy Spirit for the empowerment of the disciples. This day was appointed by God as the beginning of the new age, the coming of the

Holy Spirit, bringing the presence of God into the human world. The disciples were empowered for powerful preaching of the word of God and were thrust into the era of church development.

3. The Pentecost of the Samaritan Converts (Acts 8:14-17). Pentecost, for the Samaritans, must be seen as very purposeful. The Samaritans needed a special mark of approval and affirmation, both for themselves and for Jerusalem. The presence of the Holy Spirit is essential to the work of church development and its ministry. If a church is developing in an area where the message of the gospel is unacceptable or unprecedented, the Spirit opens the door to that community through a renewed Pentecost or special work of the Spirit.

4. The Pentecost of the Gentiles in Caesarea (Acts 10:44-48). Caesarea was the home of Cornelius, a centurion, and his Gentile friends and relatives. The purpose of the Pentecostal event was to prove that "God shows no partiality" (Acts 10:34), and it was a controversial issue for the Jewish believers. This also proved that the Holy Spirit opened the doors of faith to the Gentile world.

5. Pentecost in Ephesus (Acts 19:1-7). In Ephesus, Pentecost was a signal for believers to be re-baptized. Paul decided to remain in Ephesus for several years to firmly establish the faith. His ministry was full of mighty works of divine power in healing and exorcism.

According to the facts recorded above, the early stages of church development and the experience of Pentecost and the work of the Holy Spirit were decisive for the ministry. The power and work of the Spirit are essential for today's church development.

Indeed, church development and its ministry will be possible only when disciples work with God through the promised guidance and power of the Holy Spirit. It will be meaningful only so long as the ministry is devoted to the love of God and our neighbors throughout the world.

Biblical Ideologies for Church Development

In this section, the basic Biblical-theological ideologies will be studied as they apply to the process of church development.

The church exists today because it believes in the God-given plan for redemption which places mankind in the center of the church. God has designed the church as a body of redeemed, forgiven people who are restored to a right relationship with God. The church is God's design in which God wills to redeem human beings and to invite them into fellowship with God's self and with other

believers. This design has continued from the time of Abraham in the Old Testament to the people who hold to the faith of Abraham in the New Testament. Here we recognize God as the designer of the church.

In Matt. 16:18, Jesus declares, "I will build my church." He also places Himself in the position of Savior when He says, "I am the way, the truth and the life, no man comes unto the Father but by me" (John 14:6). Paul has mentioned Jesus as head of the church: "He has put all things under His feet and has made Him the head over all things for the church" (Eph. 1:22). At this point, we as church developers see Christ as the central focus of the church, the Savior and Builder of the church.

According to the gospel of John, the Holy Spirit is given to the church as: the giver of life - "Unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5); the communicator of revealed truth (John 16:13); the guide who helps believers into the mind and the word of Christ (John 16:14). God is present in the world in the form of the Spirit (Acts 1:5), and the Spirit dwells in believers at the time of conversion and seals the promise of eternal life (Eph. 1:13), and also, it teaches persons to pray (Rom. 8:26). Furthermore, believers experience and exercise their spiritual gifts in their work in Christ's ministry (Eph. 4:11-12). The Holy Spirit is central to the ongoing church life and to church

development. A deep conviction concerning the presence of and empowerment by the Spirit of God is evidently needed for the ministry.

The church should be described as the people of God who have responded to God's call (Gen. 12:1-3). God's call continues in the New Testament through the birth, death and resurrection of Jesus Christ. In the New Testament, the church is described as "the body of Christ" (1 Cor. 12; Eph. 4). Alvin J. Lingre described the church as the body of Christ under four headings: (1) the church as Christ's body - Christ is the head of the church, (2) the corporate unity of the church, (3) the church as the continuation of Christ's ministry, and (4) the church as a living organism.³ The church of Jesus Christ truly unites believers in a loving ministry, thus achieving unity in Christ as His body. The life of the church was described in Acts 2: 45-47, in terms of the fellowship of members who devote themselves to the observance of the teachings of the apostles, to the fellowship of communion, in praising the Lord, and in prayer as the body of Christ. For church development today, we must keep in mind the challenge of moving new converts into a genuine willingness to belong to and to participate in the body of Christ, the church.

A person is born anew through the living and abiding word of God (1 Pet. 1:23), cleansed by the word of God (John 15:3), and protected from evil by the word of God (Josh. 1:8). For satisfactory church development, we must commit ourselves to receiving the word of God like Beroeans (Acts 17:11), hearing the word (John 8:47), obeying the word (John 14:23), and continuing in the word (John 8:31). Furthermore, we need to be encouraged to teach it (Deut. 6:7), (1 Tim. 4:16), and proclaim it (Rom. 10:8). Thus, the Bible, as the Word of God, becomes the church's supreme criterion in all matters of faith and life.⁴

Paul faced the question of the Philippian jailor as we face it today: "What must I do to be saved?" (Acts 16:30). The answer of Paul was, "Believe in the Lord Jesus Christ and you will be saved, you and your household" (Acts 16:31), and this is the fundamental way to salvation for all time. Human beings are saved through faith by the grace of God (Eph. 2:5). Salvation is not of works or of doings, but is a gift of God by faith. Faith is a fundamental way to salvation. However, believers enter into the promise of new life through repentant confession of their sins before God and through turning away from their wrong way of behaving and living in accordance with God's will and word.

The seventh paragraph of the Korean Methodist Creed reads, "We believe in the kingdom of God as the divine rule in human society, and in the brotherhood of man under the parenthood of God."⁵ The principal reason for the existence of the church is its mission to make more disciples and expand the kingdom of God, wherein His will will be done, where His rule will prevail. For church development today, the eternal goal should be remembered all the time as the kingdom of God is constructed here and now.

In this chapter, the theological foundation for the church development has been examined. First, a perception of and commitment to the Great Commission was considered to be fundamental in church development. The empowerment of Pentecost was determined to be essential for enabling the task, and finally the Biblical foundation of church development was clarified, identifying God as the designer of the church, Christ as the Savior and builder, and the Holy Spirit as the presence and power of God. The church as the people of God and body of Christ was explored, and faith and conversion were found to be the way to salvation and grace. The Bible has been given as the word of God, and the kingdom of Good is the eternal goal of the church.

The following chapter will be devoted to a Biblical case study of church development in Jerusalem.

Notes

¹Elmer L. Towns, Getting a Church Started (Lynchburg, VA: Church Growth Institute, 1982), p. 12.

²Jim Peterson, Evangelism as a Lifestyle (Colorado Springs: Navpress, 1980), p. 106. In Peterson's perspective: life witness means love, honesty, and holiness; witness of the body impacts society as a group in unity; and the verbal witness signifies the interpretation and explanation of the word for the Christian's hope and life.

³Alvin J. Lingre, Foundations for Purposeful Church Administration (Nashville: Abingdon, 1981), p. 44.

⁴United Methodist Church, The Methodist Hymnal. (Nashville: United Methodist Pub. House, 1966), p. 741.

⁵Ibid.

CHAPTER 3
Biblical Case Study I:
Church Development in Jerusalem and Antioch

As H. J. Cadbury appropriately said:

The Book of Acts is the keystone linking the two major portions of the New Testament, the "Gospel" and the "Apostle," as the early Christians called them . . . the only bridge we have across the seemingly impassable gulf that separated Jesus from Paul, Christ from Christianity, the gospel of Jesus from the gospel about Jesus.

Although the Acts might not be accepted as pure history, the author's apologetic attempt to harmonize Judaism and Paulist Theology, Luke presented his honest observations as a faithful disciple.

My biblical case study, based primarily on the Acts of the Apostles as seen through the eyes of Luke, will investigate the structure of the primitive church in Jerusalem and the first Gentile church in Antioch in the hope that we may find valuable steps in church development from them.

The Primitive Church of Jerusalem

There is much knowledge to be gained, particularly in the areas of theology and church development, from a study of the Church of Saint Peter in Jerusalem as it is depicted in The Acts of the Apostles.

This case study of the Pentecostal church will show its beginnings, leadership, organizational pattern, proclamation of the message, miracles, worship design, and ministry.

Explosive Beginning of the Jerusalem Church

In obedience to the Lord's Great Commission (Luke 24:49), the apostles marched into Jerusalem, went straight to the upper room, and prayed all in one accord (Acts 1:12-14).

The city of Jerusalem was historically a strategic religious center and had been exposed to much of Jesus' life, including his ministry, trial, death, and resurrection. This exposure prepared the way for the first Christian church.

The original group of eleven had increased to "about a hundred and twenty" (Acts 1:15), and the small band of "brethren" had prayed together all in one accord (Acts 2:1). This hard inner core of believers gained immeasurable strength, not only in their communion with God, but also in their communion with each other as they awaited the coming of the Spirit as promised by the Lord.

Empowered by the Holy Spirit, this early fellowship was equipped with:

1. A message that could lift people up out of life's dreary wastelands and send them soaring into the dizzy heights of God's Kingdom (Acts 2:37-39);

2. A radical concern for the need of the "brethren"
(Acts 2:44-47);

3. A power to heal the sick bodies of human beings
(Acts 3:1-16);

4. A clear understanding of its responsibility to
win the world for Christ (Acts 4:12);

5. An unnegotiable determination to proclaim God's
truth with boldness (Acts 4:18-20; 29-31; 5:29); and

6. A wisdom and strength from "on high" which would
permit these people to hurdle every crisis (Acts 6:9-10;
7:57-60).

It was a dynamic fellowship with a one-track mind -to
win souls for the Lord Jesus. It was a revolutionary
fellowship called into existence by God, directed by
Christ, and empowered by the Holy Spirit, to be God's
working arm in history. It was the fellowship called "the
church."

The growth of the church after Pentecost was
phenomenal. Men and women filled with God's power stormed
the city of Jerusalem with the gospel. On Pentecost day
alone, three thousand believers were added to the list of
the faithful (Acts 2:37-42). As time went on, more and
more people gave up the rebellion against God and joined
the legions of the Redeemed (Acts 4:4; 5:14; 6:1).

The apostles simply followed the urges of the Holy Spirit and applied the lessons they remembered from the days of Jesus, the Lord. At the beginning they were limited to preaching and healing. In many ways what was happening was familiar to the disciples, now being called apostles. The main difference was that they had a new boldness and power to speak about Jesus - about His death and resurrection.

There is no indication that it was intentional on the part of the apostles that the church was born. We admit that it was by divine design, not by human plan. Many testimonies suggest that church developers may expect churches to emerge as the Holy Spirit leads, often into unexpected places and by unplanned means.

The Unique Leadership of the Jerusalem Church

The twelve apostles do not comprise a unified leadership group in the Jerusalem church. Peter and James are the active leaders, while the others remain in the background.

It is observed that other Galilean leaders often worked in teams with Peter and James at the forefront (Acts 3:1). On other occasions, the leadership is described as "Peter and the apostles" (Acts 5:29), suggesting that they moved and worked as a group with Peter as the strong leader, as Jesus had been at the center of the group in His days. It is clear that Peter's

adventurous spirit and his risk-taking nature, as reinforced by the Holy Spirit, qualified him to lead the disciples. As a church developer needs to be, Peter was an action-oriented and eloquent person. Peter's boldness in preaching and his motivation supported by endless energy, together with his receptivity to the instruction of the Holy Spirit, made him a model leader in church development.

The characteristics of leadership described in Acts are applicable to leaders in church development today. Leaders were filled with the Holy Spirit in the proclamation of the gospel, powerful in healing, disciplined in purity, caring in practice, bold in the face of opposition, faithful during persecution, courageous in adversity. joyful in worship and practical in living.

The Structural Pattern of the Jerusalem Church

Though organization is an important part of church development today, the process was very slow in Jerusalem. In its earliest stages, the church had no organization. It was free and loose, a community of people who were filled with the Holy Spirit. Johannes Weiss rightly describes its structure as follows:

One cannot exaggerate the looseness and freedom of organization in the earliest period. Direct inspiration, and factors of individual personality, furnished all that was required; as yet there were no officers.

It was not long, however, before the church, following the example of the Jewish synagogue-organization, chose "elders" to be its leaders and representatives in dealing with community matters.

The first crisis-level conflict within the church seemed to arise out of the loose organizational structure and its inefficiency in dealing with poor widows. The appointment of the seven deacons is the church's prompt response to the discovered need. The seven were chosen by the people on the basis of their good reputations, their ample share of the Holy Spirit and wisdom (Acts 6:3). They were instituted by the apostles with prayer and the laying on of hands (Acts 6:6). Thus, the leadership of the Jerusalem church seemed to be on a programmatic basis rather than on an authoritarian ground.

Hans Conzelmann sees Peter as a spokesman of the apostles but not as an authoritative head.³

The Jerusalem church is described as a multitude (Acts 4:32), or a growing congregation, rather than as an established organization. It grew from 120 to 3,000 instantly after Peter's initial sermon (Acts 4:4), which raised the total to 5,000. The church grew steadily (Acts 5:14), including neighboring communities (Acts 5:7), Aramaic and Greek-speaking Jews (Acts 6:1) and many converted priests (Acts 6:7). Thus, the Jerusalem church had myriads of believers (Acts 21:20).

Kerygma and Miracles of the Jerusalem Church

The proclamation of the gospel was a prominent part of the work of the Jerusalem church. The Pentecost experience of the Holy Spirit created invincible power and boldness with which the gospel was preached, arousing conviction and repentance in the hearers. Floyd Filson summarized the kerygma of Peter as follows:

The age of fulfillment has dawned, and this has taken place through the ministry, death and resurrection of Jesus . . . Jesus has been exalted at the right hand of God, as Messianic head of the new Israel . . . The Holy Spirit in the church is the sign of Christ's presence, power and glory . . . The Messianic age will shortly reach its consummation in the Return of Christ . . . The kerygma of Peter always closes with an appeal for the repentance and the offer of forgiveness and the promise of Salvation of the Holy Spirit, . . . entrance into the elect community.

Indeed, we find the Jerusalem church proclaiming the fulfillment of God's promise by Jesus' resurrection (Acts 13:32), the Lordship of Jesus Christ (Acts 11:20), the good news of peace (Acts 10:36) and the marvelous resurrection of Christ (Acts 17:18).

Church developers need to note that the message of Peter was focused on the gospel. The main purpose of preaching was confrontational and proclaimational rather than educational. Preachers and teachers were speaking the word of God in behalf of God (Acts 19:20), entreating the hearers to be reconciled to God (2 Cor. 5:20). Peter

preached not what they wanted to hear, but what he believed to be the truth.

Another style of witness was through signs and wonders which God gave to the apostles for their use in Acts. A close review of the apostolic miracles and signs reveals that each instance brought more people into the community of faith (Acts 3:9; 5:12-14).

Church developers today must be open to the display of signs and miracles performed through the work of the Holy Spirit. The wonders and miracles wrought by the church developer should result in people coming into the faith and the church.

Worship in the Jerusalem Church

It can be said that the Jerusalem church was founded and had grown in a worship setting. The congregation worshipped in homes, synagogues, temples, and in the out-of-doors. Ralph Martin explains the situation rightly as follows:

The first Christian society at Jerusalem began its existence as a group within the framework of the ancestral Jewish faith. The earliest Christian church looked like a party within the Jewish fold. . . .

In the early days of the church's life there seems to have been no desire to leave the parent religion - at least as far as the outward practice of the faith was concerned. The followers of the risen Lord "continued steadfastly in prayer" (Acts 1:14), the prayer-assembly. The Greek term used here is a regular one for the Jewish Synagogue fellowship (Acts 14:13-16).

Facilities were not important to them, for the upper room of a house was used frequently for assemblies in Jerusalem. The Jewish synagogue was also available to be used as a community house would be used. Church developers need to note that the activities of the church were program-centered.

Preaching was an essential part of worship in the Jerusalem church. It was Christ-centered, focused on the resurrection, and demanded responses. The two sermons of Peter (Acts 2 and 3:12-26) and one by Stephen (Acts 7:1-53) provide deep insight into the preaching pattern of the early church. Church developers need to note the significance of preaching in their ministry.

Prayer was also a major part of the worship in the early church. We see Peter and John going to the temple to pray as a rule (Acts 3:1). The believers who joined the church after the Pentecost sermon devoted themselves to prayer (Acts 2:42). Ralph Martin points out that the first prayers of the early church were taken from the Psalms of David (Acts 4:24-30).⁶ It is significant to note that their prayer meetings were contextual and situational (Acts 12:12).

The teaching of that time shows the instructional side of the church. There was strong emphasis on the need of the new Christians to grow in wisdom and knowledge.

Meeting together as a community of faith was maintained in the belief that Christ would be with them as they assembled in His name. The assemblies had strong elements of empowering as well as nurture and joy. Fellowship is seen as continuously emphasized in the early church (Acts 1:14; 2:46; 5:12; 8:6). Their unity of heart and mind and sharing of feelings, experiences and possessions kept bringing them together.

Charismatic praise and joyful singing are also noted in their worship. Singing, as a regular part of Christian worship, was mentioned in Ephesians and Colossians. Indeed, their praise services attracted more believers on a daily basis (Acts 2:47).

Ministry of Missions of the Jerusalem Church

The favor and popularity of the early Christians among the common people was soon damaged by the outward hostility which expressed itself in the brutal attack on Stephen (Acts 7:57-60). At the same time, Stephen's death by stoning fanned the fires of the Christian church.

The persecution set off by the murder of Stephen brought the Christian church into distinct conflict with Judaism, which felt the Christians to be separate from the national corporate body. As Conzelman suggests, the early Christians had no thought of seceding from Israel.⁷

The persecution, however, served to remind the Christians of the Great Commission. Up to this time, the Christians understood Christ's command as it applied only within Israel, excluding the Gentiles from their ministry.

It was only when the sharing of the gospel through the dispersed Christians resulted in conversions of Gentiles that the believers began to realize that the message was for the Gentiles, too. It seems that their mission theology emerged more out of their practice than out of their understanding of the Great Commission. Peter still needed to be convinced of the legitimacy of non-Jewish evangelism through the vision at Joppa (Acts 10:15, 28).

So it was through persecution that early Christians were cast out of their own community to witness in the wider world. The persecution became the opportunity for new missions to be founded in Samaria, by Philip (Acts 8:5) and for the Gentiles by Peter (Acts 10).

Even though many members of the Jerusalem church were dispersed into mission fields, the church, itself, remained a home-base church with James as its leader. It emerged as the center of mission development. Sent out from this church, Peter and John visited the church in Samaria (Acts 10: 23-43), and Barnabas went to Antioch (Acts 11:22-26). The persecution, then, was the turning point. The church, which had been the whole Christian

church, became the home base of outreaching mission work, which now became world-wide.

In summary, we can say that the church developer today can learn from the Jerusalem church its devotion to the world and its ability to balance its message and worship, teaching and fellowship, preaching and praise, evangelism and service, and its small and large group meetings.

The Gentile Church of Antioch

This case study of the first Christian church outside of Judea may show us many basic ideas in church development, evangelism and missions.

Church Beginnings

The church in Jerusalem was not planned as a missionary church, and it needed to be enlightened before assuming its worldwide mission. The persecution surrounding Stephen's murder served as the catalyst that sent the Christians out into the world.

Peter met Cornelius, a centurion, and his relatives and friends in Caesarea. The meeting was planned by the Holy Spirit as preparation for the Gentile Pentecost (Acts 10:44-46). This encounter prepared the apostles for their new mission to develop churches among the Gentiles.

As the news of the Christian movement spread into Antioch, shortly after Peter's eye-opening experience in Caesarea, the Jerusalem church decided to send Barnabas to Antioch (Acts 10:22), and Barnabas invited the newly converted Paul to join him in his Gentile ministry (Acts 10:25-26).

Johannes Weiss described the beginnings of the Antioch church as follows:

It is revealed that Gentile Christendom arose neither out of a plan of the original church, nor step by step by reason of a gradual preparation, but was there all at once, and came like a surprise, as it were, so that the original church could do nothing else than simply recognize the accomplished fact.

Although it was neither preplanned by a certain apostle nor propelled by the Jerusalem church, it was not selected at random. God does the work of salvation beyond the human imagination, and Antioch was the most strategic point to be used as the advance base for the mission to the Gentiles. Michael Green notes that Antioch, in Syria:

. . . was the centre for diplomatic relations with the vassal states of the East, and was in fact a meeting point for many nationalities, a place where barriers between Jew and Gentile were very slight . . . Other factors favouring the rooting of Christianity in Antioch was its business connections all over the world as one of the largest cities in the empire.

Just as Jerusalem was the headquarters of the Jewish Christians, so Antioch became the mission base for Gentile evangelism and church development (Acts 15:3).

The Structural Pattern of the Antioch Church

It seems to be more than a coincidence that the name of Antioch has the meaning of "over against" or "in contrast," for it suggests the differences between the churches in Jerusalem and Antioch. The two served the different ministerial territories and had organizationally different structures. In Jerusalem there was divinely instituted authority in the twelve apostles, but here in Antioch we see just humble believers influenced by the Holy Spirit. The officers of the Antioch church were prophets and teachers (Acts 13:1), while there were deacons and elders in the church in Jerusalem.

The Antioch church is noted for establishing a good relationship with the mother church. There were these connections between the two churches: (1) leadership visitation and exchange, (2) social help for the Jerusalem congregation, and (3) the Antioch church submitted to the Jerusalem council on their theological controversy (Acts 15). This relationship is considered to be the origin of the connectionalism in some current denominations.

In the case of the decision to send Barnabas and Paul as missionaries, the Antioch church demonstrated its leadership as controlled by the Holy Spirit.

Well-Enforced Leadership of the Antioch Church

It is reported that the original organizers in Antioch were unnamed refugees from Cyprus and Cyrene who had fled there, spreading the gospel during the persecution. The church in Jerusalem sent Barnabas to investigate the situation in the new church and instructed him to stay with the church as a supplement to its leadership. It was Barnabas who urged Paul to accompany him as a partner in the ministry.

According to Gene Edward's research, "Barnabas had assimilated thirteen years of experience in the Jerusalem church before going to Antioch."¹⁰ It is also noted that Paul had spent the first three years, following his conversion, in the desert getting to know the Lord. He was then sent off to Tarsus, by the Jerusalem church, for another three years without any ministerial assignment. Only after these long periods of patient preparation were the two quality leaders appointed to serve the church in Antioch.

Characteristics of Church Life in Antioch

It was at Antioch that the believers were first called "Christians" (Acts 11:26). This designation, itself, proclaimed their loyalty to Christ amidst a pagan world.

The first and most outstanding characteristic of the church at Antioch was its witness (Acts 11:23,24). The effective preaching and witnessing the Lord Jesus was responsible for bringing large numbers to Christ and into the church (Acts 11:20-24). The news reached Jerusalem.

Teaching the word of God through Christ is specifically mentioned as being one of the activities within the Antioch church. Because of the importance of the church, Barnabas recruited Paul to join him as he began his new ministry and to help in operating the Bible school for a year (Acts 10:26).

Prayer was one of the most remarkable activities of the church in Antioch. It was through prayer, combined with fasting, that they were awakened to the exercise of their primary concern - that of bringing the gospel to other Gentile nations (Acts 13:2-3). They trusted their decision-making to the guidance and control of the Holy Spirit. We see the Holy Spirit working in harmony and unity with the faithful (Acts 13:2).

It is also noted that social concern was an important part of the ministry. Money was sent for famine relief in Judea (Acts 11:29). We see here a well balanced emphasis on evangelism and social concern.

The Missionary-Oriented Ministry of the Antioch Church

The Antioch church, ready to release their leaders to attend to the mission in compliance with the Great Commission, sent Paul and Barnabas to the mission field, with the guidance of the Holy Spirit (Acts 13:3).

Antioch thus became the center of missionary activity to the Gentiles, and the great missionary movement began. Antioch was also the link between Jewish evangelism and the Gentile mission. Paul's three missionary journeys originated at and were funded by Antioch, and he reported back to Antioch as the missionary headquarters, thus beginning the custom later followed, in which the missionary is accountable to the sponsoring church.

At this point in time and place, the battle of the church has shifted from Judaism versus Christianity to Christianity versus paganism. The leadership in spreading the gospel has shifted from disciples who had actually walked with Jesus to the evangelist who never saw Jesus but believes in His call to service.

The church developers in Jerusalem and Antioch have shown us: (1) their strong leadership in forming and leading the churches, (2) their emphasis on the message of salvation in Jesus Christ, and (3) their total dependence on the Holy Spirit for guidance and strength.

George Peters is right when he describes the developing apostles as men of straight priorities, burning hearts and insight illuminated by the Spirit.¹¹ Today, for the task of church development, we need men and women with these same qualities and qualifications.

Notes

¹H. J. Cadbury, The Making of Acts, (New York: MacMillan, 1927), p. 2.

²Johannes Weiss, Earliest Christianity (New York, Harper, 1939), p. 46.

³Hans Conzelmann, History of Primitive Christianity (Nashville: Abingdon, 1973), p. 33.

⁴Floyd Filson, Three Crucial Decades (Richmond, VA: John Knox, 1963), p. 32.

⁵Ralph Martin, Worship in the Early Church (Grand Rapids: Eerdmans, 1964), p. 18.

⁶Ibid., p. 42.

⁷Conzelmann, p. 33.

⁸Weiss, p. 144.

⁹Michael Green, Evangelism in the Early Church (Toronto: Hodder & Stoughton, 1970), p. 135-36.

¹⁰Gene Edward, The Early Church (Goleta, CA: Christian Books, 1974), p. 176.

¹¹George W. Peters, A Theology of Church Growth (Grand Rapids: Zondervan, 1981), p. 124.

CHAPTER 4
Biblical Case Study II:
Lessons from Paul's Church Development

In his *Acts of the Apostles*, Luke intends to provide a biography of the two principal apostles, Peter and Paul, to offer a defense for Paul's conduct of his ministry, to tell of the spread of Christianity, and to represent the resulting viewpoint of the Church which has overcome the conflicts between Gentile believers and Jewish Christianity. He may also have presented an apology for Paul from the viewpoint of a disciple. His portrait may have been consciously generous rather than strictly accurate. Such apologetic inexactness is not deliberate perversion of the truth.

Much concerning the missionary work of the great apostle and his companions can be deduced from the Pauline epistles. Many of Paul's references to the events in his life would be obscure to us "but for the light thrown upon them by Acts."¹ Paul's passing allusions fall clearly into the perspective created by Luke's continuous narrative.

In this chapter, the writer will examine the lessons learned from Paul's church development as described in the Acts of the Apostles, tracing his three expeditions but omitting his final journey to Rome.

According to Harry R. Boer, these three journeys began some twelve years after Paul's conversion, and took place during the years 48 - 57 A. D.² During this time, he founded some twenty churches. It is natural for church developers today to study his work and learn classic and practical lessons for today.

Lessons from Paul's First Expedition

Paul's first expedition is also the first mission in which anyone took the gospel to the world. The expedition was led by Barnabas, but Paul was the acting spokesman. Acts 13-14 reports that they journeyed through many cities including Selucia, Salamis, Paphos, Attilia, Perga, Antioch, Pisidia, Iconium, Lystra, and Derbe. Following are some of the lessons learned from the journey.

By the laying on of hands, Barnabas and Paul were set apart for the special tasks to which they had been ordained. Thus, Paul's first mission team had the urgency of the call of God. They could expect the home church to support them with prayer and provisions needed for their mission (Acts 13:43) Having a mission base for continuing support is a great help and a blessing for every church developer.

The mission started in Cyprus, homeland of Barnabas. He had a good reputation and social standing, as well as knowledge of the geography and cultural traditions and customs. The time in Cyprus must have been used for on-the-job training as well as encouragement for the rest of the journey (Acts 13:7-12). If we start out with easier objectives, we have better chances for success, and will be better equipped to meet future challenges.

Paul never missed an opportunity to preach the gospel, the Good News of grace through which sins are forgiven. Personal acceptance of Jesus Christ as Lord and savior was essential if hearers are to be free from the sinful past and given abundant life (Acts 13:38-39). Their primary task was the Gospel-centered preaching, with basic themes of forgiveness of sin in grace and the freedom or justification by faith alone.

As they confronted various crises, Paul and Barnabas showed free and sound judgement, as befit the situation. On occasion, it was necessary for them to leave in protest (Acts 13:51) or in escape (Acts 14:6). On some occasions, unexpected difficulties kept them in one location longer than had been originally planned, and crucial changes in the itinerary had to be made (Acts 14:3).

Paul and Barnabas showed much wisdom in leaving at the proper time to avoid the stoning, sometimes returning later, at great risk, to finish work formerly left undone. They also knew when to exercise courage and persistence to make their point. Free confrontation with crisis, the overcoming of oppositions or difficulties, is the superior choice, rather than conceding defeat and suffering the disapproval of the Holy Spirit.

Paul used his gifts of supernatural power on two occasions: one in the form of a curse blinding a false prophet, thus helping Paulus to recognize the living God (Acts 13:11,12), the second in healing a lame man causing the populace in Lystra refrain from worshipping Zeus and Hermes (Acts 14:8-18). Paul had a strong conviction that the Holy Spirit was always with him in his ministry, supporting him in times when he faces opposition, and helping him in his evangelistic ministry. The use of signs and wonders in ministry is indispensable in primary ministry, but church developers must exercise caution to avoid sensationalism, and to give the glory to God.

Despite the high risk of persecution, Paul and Barnabas returned to Lystra, Iconium, and Antioch Pisidia for follow-up pastoral care and to strengthen and encourage the converts to grow in faith (Acts 14:21,22). These extra efforts did and do pay off in the development of a stronger congregation.

Paul appointed elders from the congregations of the new churches. La Sor gives an account of this custom:

The white Anglo-Saxon Protestant missionary for two centuries has been reluctant to let the "native" run their own churches. Paul and Barnabas, after only a few weeks or months, appointed elders in these pagan areas - and they could only have been very recent converts - and then they committed them to the Lord in whom they believed (Acts 14:23). That is faith!

In addition to this trust on the indigenous leadership, Paul demonstrated that Christianity must be lived in fellowship, and that this fellowship should be built with their local leaders.

Paul has left a good practical lesson of accountability to the home base by returning to the Antioch church, in this case his home church. He returned to share information concerning the new churches that had been founded, opening the way for more missionary activity in the Gentile world (Acts 14:26, 27). This keeps the home church informed of his activities and increases their interest and concern.

Lessons from Paul's Second Expedition

The purpose of Paul's second expedition was to "return and visit the brethren in every city in which we proclaimed the word of the lord and see how they are," according to Paul's own description (Acts 15:36).

This second expedition was a longer trip than the first one. Visits were made to Derbe, Lystra, Troas, Philippi, through Amphipolis and Apollonia to

Thessalonica, Berea, Athens, Corinth, Ephesus and Caesarea. The expedition covered some 3,000 miles. Close observation may reveal lessons not learned from the earlier trip.

There are no notes to be found concerning fasting prayer as preparation for the trip, as had been recorded in the case of the first journey. There was, instead, an important argument between Paul and Barnabas. Paul, the man of principle, did not want to take Mark with him, since the latter had left the team halfway through the first trip. Barnabas, on the other hand, a man of generosity and comfort, insisted on giving the young man, his nephew, an opportunity to restore his lost honor. Both men were right in feeling as they did.

Barker observed from a fair viewpoint that this dispute among the leaders resulted in team realignment:

Providence uses human frailty and mistakes for good ends. It was better that Paul should take Silas and Barnabas, Mark. . . For the tasks that lay ahead Silas was, in some ways at any rate a better comrade for St. Paul than Barnabas could have become. He was a Roman citizen, with all that this implied, the privilege and protection for himself and of understanding about the Roman Empire. And if certain theories are correct, he was a person of outstanding ability who helped both St. Paul⁴ and St. Peter in the writing of their letters.

It is the writer's belief that this split was good for Mark, too, for he had a better opportunity waiting: writing the Gospel of Mark following his close work with Peter in Jerusalem.

Paul dropped his original plan to revisit churches in obedience to guidance of the Holy Spirit which led him to a new mission in Europe and Macedonia (Acts 16:10). He went from Troas to Macedonia, Philippi, Thessalonica, Berea, Athens, and ultimately to Corinth, where he stayed for a year and a half in a teaching ministry (Acts 18:9).

On many occasions, leaders find themselves at "Y" points of decision-making. In these cases, God sends the Holy Spirit to help with these decisions and often leads us into ways better than what we had planned.

On the first expedition, Paul had lost Mark, his young co-worker. However, on the second expedition he was blessed with new recruitment of co-workers in the field of mission. On this trip he found Timothy in Lystra. He was very capable and was very helpful in Paul's ministry. He was unique to the missionary team, because his father was Greek and raised in the European tradition, and his mother was Jewish, raised in the faith of Jehovah. Paul recognized great potential in Timothy and took him along on his journey. He gave him on-the-job training for a future pastoral ministry in the field. Paul also recruited Aquila and Priscilla, a couple he met during his time of tent-making (Acts 18:1-3). This couple, with their acquaintance with Jewish, Greek and Roman cultures and traditions, worked with Paul in loyal devotion and were effective leaders throughout their lives thereafter.

In Greece, Paul became involved in a discussion of Greek philosophy and confronted the Stoics, Epicureans and Athenians. Paul was not impressed with the artistic magnificence of Athens and the philosophic insight of the Greeks. Instead, he was provoked at the idolatry of the city and preached his gospel sermon in front of the city council, mentioning their dishonorable dedication to "the unknown gods" (Acts 17:23). Here we may find a lesson for any church developer, who may find the job easier if there is a certain amount of respect given for the cultural traditions of the natives.

In summary, we find some valuable lessons from Paul's second expedition. Conflict within the team is not productive. Workers should be reasonably aligned and follow the guidance of the Holy Spirit in all decisions, the team must dare to move forward into new areas and to challenge traditional cultures and philosophies as graciously as possible, without hurting the people they are trying to reach with the gospel.

Lessons from Paul's Third Expedition

After a brief visit in Antioch, Paul launched a third expedition (Acts 18:23). The account of this expedition takes Paul first to Ephesus, then to Syria and Jerusalem, and is considered brief and vague. The brevity of the

account is explained by:

supposing that the companion to whom we owe the travel narrative did not on this occasion accompany Paul but had returned perhaps to Philippi, where the "we" narrative is resumed at 20:6

as suggested by G. M. C. Macgregor. Following are some observations of the brief account that could be helpful in other church development.

Paul wanted to help the Ephesians to a more mature understanding of the gospel and more experience with the Holy Spirit (Acts 19:6). Although they were believers in the teachings of John the Baptist, they were not truly baptized in Christ. The blessing of the Pentecost had established Ephesus as the new center of the Gentile mission. There were about twelve disciples who had become the nucleus of the evangelistic workers. La Sor maintains:

Speaking with tongues had occurred (in Acts) only on Pentecost (by the Apostles, we should note, not by those who were converted) and at the time of the conversion of Cornelius (by the converts). One marked the beginning of the conversion of the Jews, the other the beginning of the conversion of Gentiles. But what does this event at Ephesus mark? Bruce takes a suggestion from Lampe: "Ephesus was to be a new center of the Gentile mission . . . and these twelve disciples were to be the nucleus of the Ephesian church."⁶

Soon after Paul's team had left Ephesus on their way home from their previous trip, Apollos, a man of intellect and eloquence, came to the city and taught the way of the Lord with no knowledge of His crucifixion and resurrection. Priscilla and Aquila, who had been taught and encouraged by Paul and Silas, explained to Apollos all that had happened and helped him to continue on his way through Achaia and on to Corinth, arranging connections with believers there (Acts 18:27). Paul enlisted new workers, Gaius and Aristarchus (Acts 19:29). Selecting and training potential leaders was Paul's strategy on this trip.

Paul decided to set up a Bible School in Ephesus, one of the largest cities of the empire, and thus a suitable location for the advance base of missionary activity. He stayed there for two years and visited house to house, spreading the gospel and inviting people into the faith community. By the end of his stay, all residents of Asia Minor had heard the word of the Lord (Acts 19:10). This shows the importance of selecting the best location for a metropolitan church.

The miracles - handkerchiefs and aprons carried away from Paul resulted in healing - served to turn people away from their magical practices and lead them to an acceptance of God's healing and caring (Acts 91:20). It was significant and meaningful that the Holy Spirit had

scored a victory over all Satanic powers and exorcism to lead the people to the only truth. The dramatic miracles of healing would result in the establishment of leadership, as well as the church, by convincing people that God is present in our lives and that God is love and power.

Paul's Team Ministry

It is obvious from Paul's writings that he had a fondness for words using the prefix syn (meaning with). This prefix has two main functions, as observed by T. R. Glover: (1) to emphasize Paul's union with the crucified and risen Christ, and (2) to emphasize his fellowship with other Christian workers, especially those involved in spreading the gospel.⁷ Among the words used by Paul, the most frequently used is the noun synergos meaning "co-worker" or "fellow-worker."

In the circle of Paul's co-workers were Barnabas, Silas, Timothy (Rom. 16:21), Luke (Phil. 24), Priscilla and Aquila (Rom. 16:3), and many others. Paul was a team worker. He realized the advantages of working in a group. He used the advice of the Lord Himself, who "sent them forth two by two" (Mark 6:7).

The Acts of the Apostles shows that Paul was usually accompanied by two or three fellow workers on his missionary and evangelistic journeys. On his first journey, he was accompanied by Barnabas and Mark (Acts 13-

14). Luke reports, "They went on preaching the Good News" (Acts 14:16). For Paul, preaching was a joint enterprise: it is "our gospel" (1 Thess. 1:4). Paul wrote to Corinth, "The Son of God, Jesus Christ, who was preached among you by us - by me and Silvanus and Timothy" (2 Cor. 1:19).

Why did Paul emphasize the importance of team work? Though the answer is not given in any clear cut statement in any book of the New Testament, we can gather some points implied in his writings:

1. Paul might have felt it necessary to present a visible picture of the church in action. The mission team formed a mini-church itself, thus inviting people to join and share the Spirit of Life of Jesus Christ, the Risen Lord. When Paul and Silas preached at Thessalonica, Luke reports, "some of them believed and joined Paul and Silas" (Acts 17:4). To believe was to join with Christ in union with the inspired groups of people who had come among them.

2. The mission team responded to Paul's real need, as a member of the new church family. He kept telling his converts to encourage one another as brothers and sisters so they could remain steadfast in their faith. He, himself, found it a real hardship to work alone. At Athens, where the mission had failed, for instance, the circumstances forced Paul to preach by himself. He hints

at how difficult this was for him by saying, "When we could bear it no longer, we decided to remain at Athens alone, and we sent Timothy, our brother, . . ." (Thess. 3:1).

3. The mission team could present a more balanced picture of the church than Paul could do alone. At times, others were able to save his work when it was endangered as a result of his particular preaching style. Having an outstanding gift of assurance and boldness in his preaching, Paul won many converts, and, at times, this stimulated problems. At Lystra, the crowds stoned Paul but did not harm Barnabas. At Beroea, the Jews from Thessalonica stirred up the people against Paul and forced him into a hasty departure, while Silas and Timothy stayed on and could consolidate the work without losing members. At other times, other members of the mission team provided a helpful balance for the somewhat impetuous Paul.

4. Paul's mission team provided a very valuable training opportunity for others who carry on the same type of ministry. He had served an apprenticeship under Barnabas and always remembered how much this training meant to him. The training of candidates for the apostolate was a slow process, and Paul realized that a person could develop the qualities needed for mission work only through the actual experience. He gave his fellow workers the chance to do this under his direction, so he

paved the way for the future by taking pains to train new leaders.

Now, we will study more closely the ways in which Paul worked with his companions, such as Barnabas, Silas, Timothy, and Priscilla and Aquila.

Barnabas proved himself a faithful friend in need to Paul in Damascus. When Paul returned to Jerusalem as a new convert, his old friends would have none of him, and those who would naturally have been his associates were suspicious of him. Barnabas took him and brought him to the apostles (Acts 9:27), and told them how Paul had given proof of the genuineness of his conversion.

The next appearance of Barnabas is in Antioch. When news of the successful outreach in Antioch came to Jerusalem, the apostles decided to send Barnabas to supervise and direct the movements of faith among the Gentiles. On his arrival, Barnabas concentrated on those features of the movement that called for encouragement. He particularly rejoiced to see an abounding audience of the grace of God at work, so he settled there, offering himself as a member of the leadership team as needed.

When the work load grew to impossible dimensions, he remembered his friend, Paul, and persuaded him to come back with him to Antioch. Not long after their arrival in Antioch, the church was divinely directed to release Barnabas and Paul for missionary service farther afield.

When Paul refused Barnabas' request to take Mark on a return visit to the churches of South Galatia, they had to part company.

Paul's last reference to Barnabas, however, pays tribute to him as a like-minded minister of Christ (1 Cor. 9:6), and implies that he, like Paul, himself, preferred to be self-supporting rather than look for subsistence to his converts and other Christians.

Obviously this common policy made it all the easier for the two to work together. It may have been Barnabas who first influenced Paul in this respect. If Paul had seen the policy working for Barnabas, he would have quickly adopted it into his own life and ministry.

Silas (or Silvanus in Latin) was a member of the Jerusalem church, who was chosen to carry the apostolic letter of to Antioch (Acts 15:12-19), stayed among the Christians in Antioch for some time, exercising their gift of prophecy and encouraging their Gentile brethren. It is obvious that they felt no misgivings about fraternizing with Gentiles and were treated as welcome and honored guests in their homes. When Paul and Barnabas parted company, Paul wanted to take Silas as his colleague in place of Barnabas and persuaded him to return to Antioch. Thus, Silas and Paul set out together on a missionary journey to the Aegean shore of Asia Minor and across the sea to Europe.

In choosing his new colleague, Paul might have considered the following points:

1. Paul must have discerned in Silas qualities of congeniality and ambition. Silas certainly shared Paul's understanding of the law-free gospel, which extended the grace of God to the Gentiles on an equal footing with the Jews.

2. Paul could have found it useful to have a leader from the Jerusalem church as his co-worker at this time. From Paul's letter to the Galatians, it is learned that Paul was accused by some of his opponents of being in disharmony with the church in Jerusalem.

3. Paul might have given extra credit to Silas' Roman citizenship. Paul wrote to Philippi, "They have beaten us publicly, uncondemned, men who are Roman citizens," and the magistrates "were afraid when they heard that they were Roman citizens" (Acts 16:37,38).

Timothy first appears in Luke's narrative when Paul, accompanied by Silas, pays his second visit to Lystra. Timothy has been converted during meetings with Paul and is described by Paul as his "true-born child in the faith" (1 Tim. 1:2). Timothy's spiritual development had been rapid since his conversion. He was commended by the responsible Christians in his own city, as well as in Iconium. Paul decided this young man had the qualities necessary to become his valuable assistant.

Timothy, for his part, was also willing to accompany Paul. He found something exceptionally captivating about Paul's personality. Thus, he was willing to devote himself to service in the mission field with Paul. His ready self-sacrifice and unfailing devotion were deeply appreciated by Paul.

As the son of a devout Jewish mother, Timothy would have ranked as a genuine Jew, but for the fact that, due to his father's influence, he was uncircumcised. In Gentile eyes, he was a Jew, but in Jewish eyes he was worse than a Gentile, because he was an uncircumcised Jew. To Paul, circumcision was a matter of complete indifference (Gal. 5:6, 6:15). To regularize Timothy's status, however, Paul circumcised him.

Timothy had experienced some of the hazards of mission work at a very early stage of participation. From Philippi the team went on to Thessalonica, and after some weeks they had to leave that city in a hurry. Timothy was sent back to Thessalonica to see how the young church was growing and to give it encouragement in the midst of persecution. This was a responsible task, and Timothy must have been recognized as capable of discharging it.

For the greater part of Paul's eighteen months in Corinth, and later in his three years in Ephesus, Timothy appears to have been with him. Paul sent Timothy from Ephesus to Corinth to convey by word of mouth some of the

lessons emphasized in the letter to Corinth (1 Cor. 4:17). Paul thought it necessary to urge the Corinthians not to despise Timothy but to put him at ease among them (1 Cor. 16:10,11).

All the affection a father could feel for a like-minded son Paul felt for Timothy (Phil. 2:20-22), and, in return, he received from Timothy all the service and devotion which a son could give to a father.

Whenever Paul approached a new community, his first concern was to obtain active co-workers, not passive recipients. At Corinth he stayed at the home of a married couple, Aquila and Priscilla. Their help was so valuable to Paul that when he left to go to Ephesus to begin a new church there, he took the fervent couple with him and had such confidence in them that he left them there while he proceeded to Jerusalem to repay a vow he had made.

On his return to Ephesus, he found that Priscilla and Aquila had made great progress in the ministry. It must have been a great encouragement to Paul to find that this dynamic couple had already laid the foundations of the church in Ephesus. It was from their home that Paul wrote to the church of Corinth, "Aquila and Priscilla with the church at their house greet you heartily in the Lord" (1 Cor. 16:19).

It was probably in Ephesus that they were involved, along with Paul, in a situation which was fraught with danger for him and for them. When Paul sent greetings to them in his letter to the Christians in Rome, one or two years after they left Ephesus, he mentioned that, for his sake, they had once risked their necks (Rom. 16:4). In one of those dangerous situations, such as the riot in the Ephesian theatre, the faithful couple risked their lives for the apostle, and he could not forget their devotion.

By the time Paul wrote to the Romans, this couple had returned to Rome. There, as in Ephesus, Priscilla and Aquila had a "church in their house," to which Paul's greetings were sent. It is evident that, although he had never been in Rome, Paul was not ignorant of conditions among the Christians there; having been informed by the couple of the situation. They played a notable part in Paul's missionary enterprise: His tribute went "to them, not only I give thanks, but also all the churches of the Gentiles" (Rom. 16:4).

In summary, these friends and co-workers, hosts and hostesses, had no other motive in being so helpful than love of Paul and love of the Lord whom he served. They knew that in serving Paul, the Lord's servant, they were serving the Lord. Paul recorded his gratitude to them all, and their memory lives on, not only in the pages of the New Testament, but in the names of many Christians all

over the world. Whenever we read Paul's letters or meet with those Christians bearing the names of his co-workers, the faith and kindness expressed in their devotion to Paul and his ministry are remembered, and their example remains powerful.

Notes

¹G. H. C. Macgregor, "The Acts of the Apostles," The Interpreters Bible, vol. 9. (Nashville: Abingdon, 1980), p.3.

²Harry R. Boer, A Short History of the Early Church (Grand Rapids: Eerdmans, 1976), p. 22. Boer's dates are still under question.

³William La Sor, Church Alive (Glendale, CA: Regal Books, 1972), p. 221.

⁴C. J. Barker, The Acts of the Apostles (London: Epworth, 1969), p. 139.

⁵Macgregor, p. 246.

⁶La Sor, p. 293.

⁷T. R. Glover, Paul of Tarsus (London: SCM Press, 1925) pp. 178-183.

CHAPTER 5

Methods and Steps for New Church Development

Every church has its own unique beginning--its own method to adopt and steps to follow through, and we may categorize those methods in which a church might be developed and the steps for church development, in general. In this chapter, these steps and methods in church development will be examined.

Methods

Timothy Starr suggests three methods of beginning a church: (1) the Pioneer Method, (2) the Partnership Method, and (3) The Parenting-Daughter Method.¹ Elmer Towns adds three more methods to the above: (1) the Mission Sunday School Method, (2) the Bible Study Method, and (3) the Church Split Method.² All six methods are worthy of review in this section.

The Pioneer Method

This method is used when a denomination's mission board will provide full or partial support in order to launch a new church in a given community.³ This is usually practiced where the denomination does not have churches near at hand, and they have visions and mission strategies in the community. In this method, the

leadership style of the pastor is a management type, which is the style of a self-made businessman.⁴ The pastor's leadership style needs to be changed while the congregation grows.

The Partnership Method

In this method, several churches work together to start a new congregation. The co-operating churches share their facilities and finances.⁵ According to Towns, who describes this method as an associational effort, there are some advantages and disadvantages.⁶ The advantages are: (1) sharing a planned strategy to start together, (2) utilization of the assets of many churches to begin a new church, (3) administrative efficiency over other methods of church development, (4) room for grass-roots participation, and (5) denominational loyalty of pastors who are willing to support a new church in their state/province. The disadvantages are: (1) developers are limited in their authority in decision-making, (2) God uses people, not committees, to get His work done, and (3) limitations in evangelistic vision and the purpose of the church.

The Parenting-Daughter Method

Timothy Starr insists that this is the best method, for the support and experience of a stronger church are available to the new work. This method works in the manner of a mother giving birth to a child, a church

giving being to a new church by commissioning their own families to the task.⁷ Even though this is the best way for a new church to develop, still there are some problems to consider: (1) it takes quite a time, two or three years, to come to an agreement on starting a new church; (2) some churches are unwilling to give their assets to the infant congregation, and (3) the parent church may feel provincial and acquire the mentality of a big church.⁸

The Mission Sunday School Method

According to Elmer Towns, this method is not a new technique. Sunday School Mission is usually an evangelistic outreach and is staffed by Christians from a nearby church. Expenses, such as rent, travel, printed materials, etc., are paid by the sponsoring church. Towns points out that:

the difference between a Mission Sunday School and mothering (parenting) a new church is that the Mission Sunday School was not begun with the purpose of being an independent church."

The Bible Study Method

There are several ways to start a Bible Study group for a new church. First, the church developer may go to an area and begin a Bible study in a home. When the study group grows enough, the church developer turns it into a church, which was the long-range goal but not the immediate one. Second, when a Bible study group grows enough, the members may call a pastor to meet the natural

needs of the people gathered around the group. "They never intended to be a church, but it just happened."¹⁰

This method also has some advantages and disadvantages.¹¹ The advantages are: (1) churches are started, (2) converters are committed to the Bible, (3) trained leadership can be produced for the new church by laypersons who are involved in the Bible study, (4) stability (financial and spiritual) can be built into the church, and (5) no temporary meeting facilities are needed, as the Bible study group meets in a home. Disadvantages are: (1) slow process, (2) many Bible studies never become churches, (3) lack of faith among leaders preventing them from committing themselves to starting churches, and (4) lack of direction, which may evolve into doctrinal error.

The Church Split Method

This method is also suggested by Towns.¹² Many new churches are started as a result of church splits. Church developers, starting a new church out of a church split, need appropriate attitudes as follow: (1) issues must be centered on doctrine, not personalities, (2) the motive to start a new church should be to fulfill the Great Commission, (3) a church split should follow the scriptural pattern of dealing with grievances, (4) motives must be pure, and (5) winning battles may still lose the war. Towns does not encourage church splits, but

recognizes their inevitability. We have many experiences, in our own lives, in starting new churches because of church splits. Especially in immigrant communities, these conditions exist frequently. Members of the immigrant church gather together around their personal inter-relationships, and when their human relationship is somehow broken, the church is split.

Ten Steps for Church Development

The steps to be used in new church development must be clear in terms of method, motivation, context, support groups, etc. Basic steps will be examined in this section.

Selection of Location and Site

In this first step, two surveys are to be made. One is the survey of the general area, and the other is the search for a suitable site, one that will be adequate to new church development. Ezra Earl Jones suggests a general area survey, including mapping, indicating industrial/commercial areas, railroads, major highways, churches, schools, hospitals, government offices, etc. There must be consideration for nuisances, unplanned development, availability of utilities, political backgrounds, economics, social status and religious characteristics of the population, ownership of property, etc.¹³ These factors are very important for new churches, for a church would inevitably be influenced by

environmental changes, and the church will have some influence on its surroundings.

Only then should the exact location of the church be decided. According to Kennon Callahan in Twelve Keys to an Effective Church, in order to be successful, the church must have, among other characteristics, "open accessibility" and "high visibility."¹⁴ Carl W. Moorhous insists that one of the most important decisions that a church must make is the selection of a site which has taken into consideration location and site, type of community, terrain, zoning restrictions, etc.¹⁵ Location should be considered in the following sequence: (1) town or city, (2) region of the city, (3) neighborhood, and (4) the exact site.¹⁶ Careful selection of a site is the first commandment for the establishment of a successful church.

Area-Wide Sponsorship

The sponsorship of a new church comes from various sources. Among them are: a mother church, a transplanted Christian family, an evangelistic association, a minister, or the co-operative efforts of several congregations.¹⁷ Moorhous maintains that ministers of nearby churches or religious colleges have often been able to provide leadership for a new church.¹⁸ Sponsorship will, of course, depend on the methods used in the development of the church. It is evident that "area-wide sponsorship is

necessary and Scriptural if new churches are to be developed in any city, community or area."¹⁹

Planning Session

This step includes the preliminary designs and actual planning for new church development. Jones suggests three basic needs for preliminary designs: (1) a guide for obtaining approval from appropriate persons of judicatory and denominational boards and committees, (2) a "job description" that may be used in the search for an organizing pastor, and (3) a definition of goals toward mission that the organizing pastor will use in issuing invitations to people to be a part of the new congregation.²⁰

Actual designs should include the following:²¹

1. A statement of decision to organize a new congregation (founded in a general survey).
2. A brief theological statement which should show the religious needs of the community.
3. The purpose of the new congregation.
4. The type of congregation to be organized.
5. Suggestions of the area in which the congregation is expected to concentrate its life and witness.
6. Suggested goals during the first year.
7. Suggested programs and strategies for attaining these goals.

8. Specific social problems that the new congregation will be able to help resolve.
9. The role of the pastor.
10. Relationships with churches of other denominations in the same community.
11. Responsibility and communication between the congregation and the judicatory or denomination.
12. Expected assistance from the denomination or neighboring churches.
13. Sources of financial support and length of time.
14. Arrangements for a temporary meeting place.
15. Arrangements or contracts made by the denomination.

Moorhouse suggests that in the planning session, the church developer may invite nearby church leaders for prayer, with a guest pastor leading devotions, if possible.²² This planning session could be held about six months prior to the actual beginning worship service. If this much time is given, the organizer will be able to arrange for everything to be taken care of on schedule.²³

Selecting the First Pastor

In general, a new church is initiated by a pastor or evangelist or by a denomination or district mission board. If a pastor is founding the church, he will, naturally, be the first pastor. In other cases, the following qualities should be considered in selecting a

pastor: (1) personal religious commitment, (2) an understanding of the primary task of a pastor, (3) the capacity to utilize resources, (4) a good style in interpersonal relationships, (5) creativity, (6) basic skills in leading worship, preaching, planning, and goal setting, and (7) good stewardship and understanding of finance.²⁴

Beginning with a Nucleus

The first pastor begins by becoming acquainted with the area, including the location of hospitals, churches, shopping centers, residential areas, etc. Next, a nucleus group will have to be recruited, starting with: (1) nearby families interested in sponsoring the church, (2) friends and relatives of Christians from other areas, (3) Bible School enrollment, (4) interested people found through announcements in newsletters and bulletins of other churches, (5) newcomers to the community, (6) people located through newspaper and radio announcements, (7) people found through telephone survey or religious census, (8) results of door-to-door visitation, (9) those found through institutional visitations (10) members of a Bible Study Club, (11) families in need, and (12) newly-married couples, new parents, and the recently bereaved. Generally, this nucleus will be composed of permanent and supportive members. Members of

other churches may be asked to help temporarily as pianist, teacher, preacher, or custodian.²⁵

Providing Equipment

When a church is being developed, it will need some basic equipment. The amount and nature of equipment will be determined in accordance with the size of the congregation and the type of meeting place.²⁶ The following items are suggested by Moorhouse: piano or organ, pulpit, hymnals, bulletins, communion ware and cloths, guest book, chairs, tables, offering trays, flags, a back drop, signs, offering envelopes, basic record-keeping supplies (secretary's book visitation cards, membership book, treasurer's book, financial secretary's book, historian's book of files, church clerk's materials, etc.), cribs and nursery supplies, office supplies (mimeograph or press, typewriter, paper and ink, stencils, etc.), and other items as needed.²⁶

Publicizing

One of the most important tasks in the new church will be that of publicity chairperson. This person will use newspapers, brochures, radio, television, and posters. In preparing materials for publication, the writer should always remember to include: WHAT will happen? WHO will be involved? WHERE will it happen? WHEN will it happen? WHY will it happen? These five W's are usually included in the first two or three paragraphs

of the news release. One effective method of distributing church brochures is to deliver them door-to-door.²⁷

Financing

The financial need of the new church is tremendous. Sometimes this becomes a stumbling block. It is essential, before the church can really begin, for the development team to determine the financial needs and then identify possible sources of money.

Moorhous recommends some resources and means to mobilize them. The sacrificial giving of the nucleus group may be motivated through a program of stewardship that teaches the needs for and blessings received from giving, by formulating a challenging annual budget, by providing commitment time after congregational meetings, and by using large offering envelopes.

A self-supporting minister of a pastor's spouse who may be employed could be a solution to the financial crisis in the church. The problem with this solution is that the minister's activities are limited by limited time available.

Financial support can be found outside the church. This may include support from the denomination, the parent church or an evangelistic association.²⁸

For a new church being developed with denominational support, the denomination may be responsible for rent, the pastor's salary, a home for the pastor, facilities

for worship and church school for the first six months, costs related to the feasibility study and community survey, minimum office equipment and supplies for the first year.²⁹

Organizing

Even a new church will need organization. Within six months to a year of founding, the church should organize congregational leadership by selecting a leadership committee.³⁰ This committee should be composed of the outstanding spiritual leaders of the church, and they should work out job descriptions for financial secretary, treasurer, historian, corresponding secretary, church clerk, secretary, Bible school coordinator, nursery chairperson, communion chairperson, welcome and usher chairperson, publicity chairperson, equipment chairperson, worship chairperson. Of course, in one year there will not be enough growth to provide this staff. Structure and organization are still necessary.

The next stage should be acquiring a charter which shows the legal connection between the congregation and the denomination. In this, the practice of the denomination needs to be followed. If there is no denominational connection, the church is independent and needs to prepare a constitution and by-laws.

Planning and Financing a Building

Jones, in his Strategies for New Churches, deals with the issue of a building sensibly and in detail. "All congregations need a 'place' that can serve as a tangible focal point, as well as a facility in which to gather and call new members. Some special purpose congregations that remain small by design may not need their own permanent building."³¹ This seems to apply to many immigrant churches in which small groups of the ethnic minority are visible. He goes on to discuss the idea of sharing facilities:

This strategy may be considered more and more in the future as models are provided. If the two congregations are similar in theology, polity, and activities, they may want to use the building at the same times, thus requiring a compromise that is really acceptable to neither. The shared-facilities concept may work better with churches that are quite different; for example, a United Methodist church sharing space with a Seventh-Day Adventist church.³²

The writer agrees with this statement. However, any established church should share facilities with a new immigrant church, depending on available hours. If the established church denies facilities to one immigrant congregation and then grants the request of another group, this must be suspected of being a business deal rather than an honest effort to assist a struggling immigrant group.

As for the new congregation, "larger facilities will be needed by the time the first worship service is held." For this, Jones suggests, "Space may be rented from or loaned by a school, country club, community center, or another church."³³ For better results, he presents some other possibilities: "Mobile or portable buildings can often be erected on the church's site and used until permanent facilities are provided." Finally, Jones proposes more positive and constructive solutions:

One of the best methods is to acquire a temporary building that is placed on the church's permanent site. The church then has an early visible and tangible image in the community. People acknowledge its existence and watch its progress. They feel that such a church has more permanence and stability than one meeting in a rented facility that is also used for other activities . . . some residents may delay³⁴ affiliation until permanency is assured.

While Jones advises that careful thought be given to appropriate plans for building multi-unit facilities including worship center, educational building, and fellowship hall, he suggests that "generally, if a permanent building is to be constructed, it should be started by the beginning of the church's third year."³⁵

It is the writer's belief that this proposal is a very aggressive and encouraging one and also realistic for Korean immigrant churches if they are designed for and located among a considerably large population of Korean residents.

Notes

¹Timothy Starr, Church Planting: Always in Season (Canada: Fellowship of Evangelical Baptist Church, 1978), pp. 41-48.

²Towns, p. 69.

³Starr, p. 41.

⁴Towns, p. 107.

⁵Starr, p. 43.

⁶Towns, p. 75.

⁷Starr, p. 41.

⁸Towns, p. 71.

⁹Ibid., p. 75.

¹⁰Towns, p. 85.

¹¹Ibid., p. 86.

¹²Ibid., p. 97-104.

¹³Jones, pp. 59-69.

¹⁴Kennon L. Callahan, Twelve Keys to an Effective Church (San Francisco: Harper & Row, 1983), pp. 72-85.

¹⁵Carl W. Moorhouse, Growing New Churches (La Habra, CA: Producers of Amplified Translation, 1983), p. 69.

¹⁶Redford, Planting New Churches, p. 42.

¹⁷Moorhouse, p. 6.

¹⁸Ibid., p. 7-8.

¹⁹Ibid., p. 9.

²⁰Jones, p. 97.

²¹Ibid., pp. 98-100.

²²Moorhouse, pp. 10-13.

²³Ibid., p. 21.

²⁴Jones, pp. 110-112.

- ²⁵ Moorhous, pp. 10-13.
- ²⁶ Ibid., p. 56.
- ²⁷ Ibid., p. 57.
- ²⁸ Ibid., pp. 66-68.
- ²⁹ Jones, pp. 104-105.
- ³⁰ Refer to Moorhous' guidelines for the leadership committee, pp. 32-34.
- ³¹ Jones, p. 131.
- ³² Ibid., p. 132.
- ³³ Ibid., p. 133.
- ³⁴ Ibid., p. 133-134.
- ³⁵ Ibid., p. 134.

CHAPTER 6

**Urgency and Uniqueness of Church Development
in the Korean-American Community**

The Increase of Korean Immigrants

The Korean immigrant minority group is one of the fastest-growing ethnic groups in the United States. According to Dr. Eui-Young Yu, there are two reasons for this rapid increase. One is "mainly due to the heavy influx of immigrants since 1965, when the racially-biased immigration law was changed in favor of family ties and occupational skills," and the other factor is "a high birth rate caused by the favorable age-sex structure of the immigrants. A majority of the immigrants is composed of women and men in their reproductive ages and their children."¹

Generally speaking, the United States is a nation of immigrants. The entire population consists of immigrants except for the American Indians. The first Korean immigrants were workers for the sugar plantations in Hawaii. They immigrated as early as 1903. The first group consisted of 76 adults (55 men and 21 women) and 25 children.² Starting in 1958, the number of immigrants rose to more than 1,500 annually. This increase continued

until 1973, when the number increased to more than 20,000 per year, expedited by the Immigration and Nationality Act, Public Law 89-236. The current growth of the Korean population has happened because of the Immigration Reform Act of 1965, which permits every Asian country to send an average of 20,000 people per year.

The above description is clearly pictured in the following statistics presenting the number of immigrants coming to this country annually from 1950 through 1977.

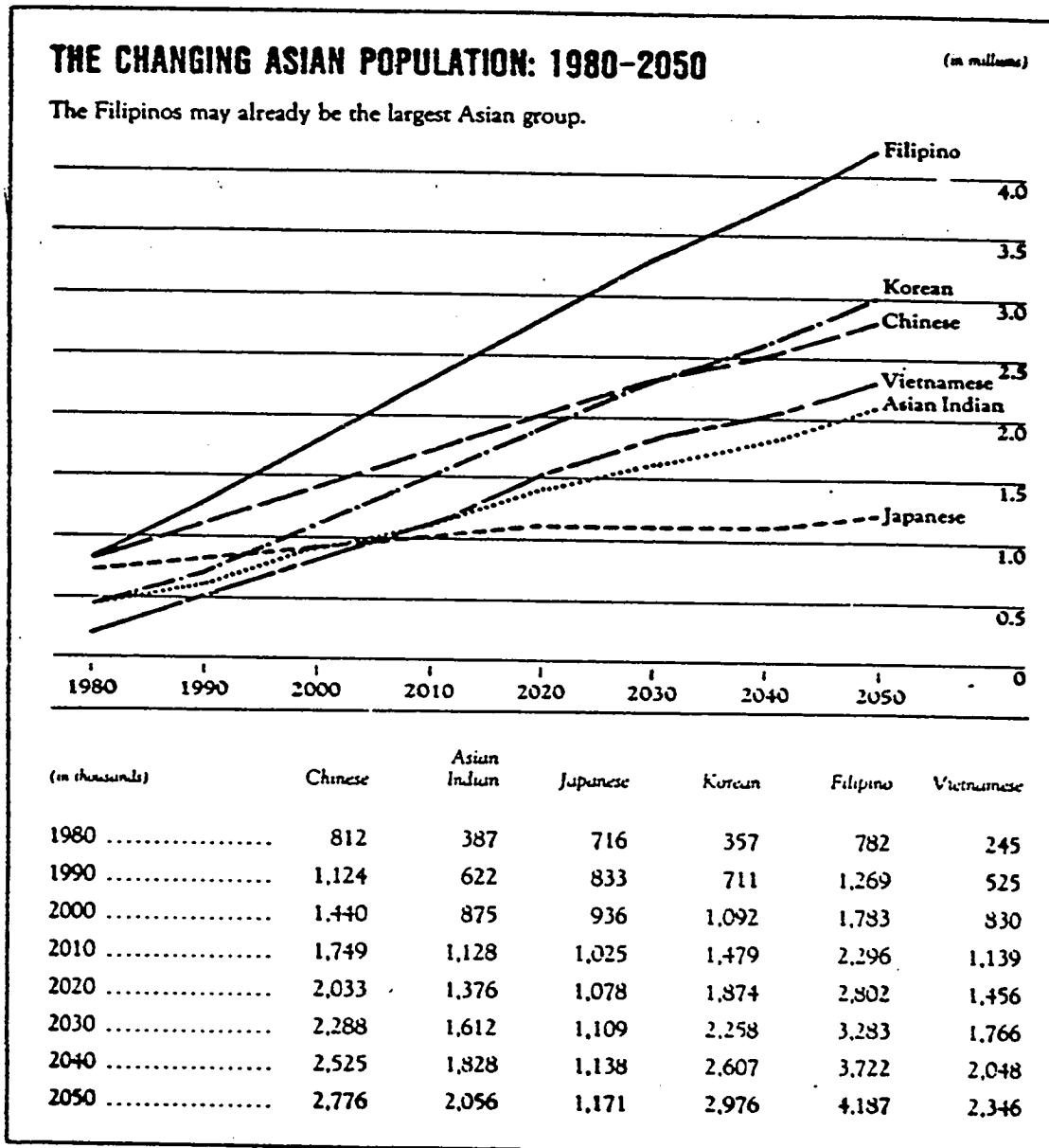
Korean Immigration to the United States from 1950-1977.

Year	Immigrants	Year	Immigrants
1950	12	1964	2,362
1951	32	1965	2,165
1952	127	1966	2,492
1953	115	1967	3,395
1954	254	1968	3,811
1955	315	1969	6,405
1956	703	1970	9,314
1957	648	1971	14,297
1958	1,604	1972	18,876
1959	1,720	1973	22,930
1960	1,507	1974	28,028
1961	1,534	1975	28,362
1962	1,538	1976	30,803
1963	2,580	1977	30,917

Source, United States Department of Justice. Immigration and Naturalization Service, Annual Report 1969-1977.

During the years between 1958 and 1967, the growth rate doubled. From these statistics, we can project the Korean immigration population in 1970 to be about 70,000. During the decade 1970-1980, the Korean-American population has grown to 357,000, a 500 percent increase.

"Using 1980 census statistics and figures from the Immigration and Naturalization Service'" Leon F. Bouvier and Anthony J. Agresta projected the Asian population of the U. S. up to the year 2050, and they found that "the Asian American population will be growing rapidly between now and then," and that "the ethnic mix of the Asian American population will change dramatically."³ Their projection of the population growth of each Asian American ethnic group is presented in the following chart:⁴



It becomes clear from the chart that the Koreans will surpass the Japanese, who had been number one from 1910 to 1970. By the year 2,000 Koreans will be the third largest Asian American ethnic group in the United States, and the Korean population will continue to grow by more than 200 percent between 1980 and 2000. By 2050, there will be nearly three million Koreans in this country, the second largest Asian group.

Church Growth and Human Needs
of the Korean Immigrants

In 1984, the Korean Protestant Church began its second century. During the century of its existence, it has been growing and developing at a dramatic rate. During the last ten years, there has been more rapid growth than is found in the history of any other church.

A short review of the history of the growth of the church should be worthwhile. In 1900, at the beginning of mission work in Korea, the Christians numbered 70,000, 0.6% of the total population. In 1920, the count was 360,000, which was 3.1% of the population. A continuous increase brought the number to 1,600,000, 6.5% of the population, in 1960. During the 1960's, there were 100,000 new members each year, bringing the Christian population to 3,000,000 in 1970. In 1978 there were 5,000,000 (3,760,000 Protestants and 1,200,000 Catholics), which is now 15% of the national population.

Since 1978 there have been about 1,000,000 new members per year. In 1982, the Christian population reached 20% of the total population.⁵ There have been many problems because of the rapid growth, but the power and influence of Christianity have prevailed, both within the borders of Korea and beyond.

The Korean-American churches have also grown rapidly. In 1965, there were only five Korean-American churches in Southern California. In 1975, only ten years later, the number of churches had increased to eighty, and within another decade there were 450. In 1971, the Los Angeles Korean Methodist Church had become the eighth largest Korean Methodist church in the United States. Now, in 1986, the number of Korean Methodist churches has increased thirty-fold.⁶

We will consider some of the reasons for the rapid growth. First of all, there are many devoted Christians among the immigrants. Seventy-four percent of Korean immigrants identify themselves as Christians, while only 44% have joined the church after arriving in this country. This may mean that the original 30% who were Christians have influenced the others to come to the church. Following are answers from a questionnaire asking reasons for church attendance:⁷

<u>Reasons for Attending Church</u>	<u>Rank</u>
To worship God	1 (over-
I agree with the church's theology	2 whelming
I like the pastor	3 response)
I like the church activities	4
Because I know the pastor personally	5
To meet Korean people	6
Because I know many people	7
Because of loneliness in American life	8
To obtain information helpful in daily life	9

The chart shows, first of all, that most Korean-American Christians believe that they are going to church for religious reasons, including the personality of the pastor. Second, it appears that the churches work as Korean community centers. People seem to be attracted to church by the homogeneous people and activities there, in addition to the minister and their faith. The benefits received there are: (1) peace of mind, (2) fellowship, (3) information of various kinds about American society, (4) educational benefits, and (5) opportunities to participate in Korean society.⁸ These are social characteristics, rather than religious. When people were asked, "What are the benefits you would like the church to fulfill?", they answered in this order: (1) better religious training, (2) fellowship and recreation, (3)

information, (4) educational programs, (5) counseling, and (6) economic help.⁹ It has been shown, Korean-Americans are attracted to church because of social needs in addition to the religious services.

Provided that Koreans have social needs, the Korean-American churches will be growing. In fact, the immigrant churches are helping those newcomers by acting as interpreters in various public offices, finding apartments, having telephones and gas installed, applying for jobs, entering the children in school, entering hospitals, etc.

Another element that has influenced the growth of the Korean churches is the marginality of immigrants. Dr. Sang Hyun Lee, professor of systematic theology at Princeton University, called the immigrant a "marginal person." He explained a marginal person as follows:

A marginal person is one who is "in between" two cultures or societies without wholly belonging to either one. "He is poised in psychological uncertainty between two (or more) social worlds; reflecting in his soul the discords and harmonies, repulsions and attractions of these worlds, one of which is often 'dominant' over the other," wrote Everett Stonequist (Quoted from Kerckhoff and McCormick, 1955: 48-55). A marginal person, furthermore, is often rejected by the dominant group. . . . So, in this sense, a marginal person is not only "in between" or "on the boundary" but also "outside", or at the ¹⁰periphery of the main group of a given society.

As a marginal people. Asian immigrants need a theology of immigration. Lee explains the reason for this need as follows:

The peculiar sort of marginality encountered by Asian immigrants in American society seems to affect so many aspects and dimensions of their personal and social life that it effectively describes their human "situation". And, if so, a Christian theology relevant to immigrant marginality must be¹¹ a theology of immigration and of marginality.

In other words, it is natural that we talk about theology of immigration because of our marginality. In order to overcome this marginality, we need reinterpretation of the Bible in terms of our situation. Rev. Hyo Sup Choi wrote an article, "Faith and Life of the Immigrants in the Bible." reading the Bible from the immigrant perspective.¹² The Korean-American immigrant church will be growing because of the expectation of resolution transforming their feeling of marginality toward creative power.

Finally, the Korean-Americans, new arrivals in particular, would have tremendous need of pastoral care and counseling services which can be provided by immigrant churches. The next section will include discussion of this matter.

Crises and Pastoral Care

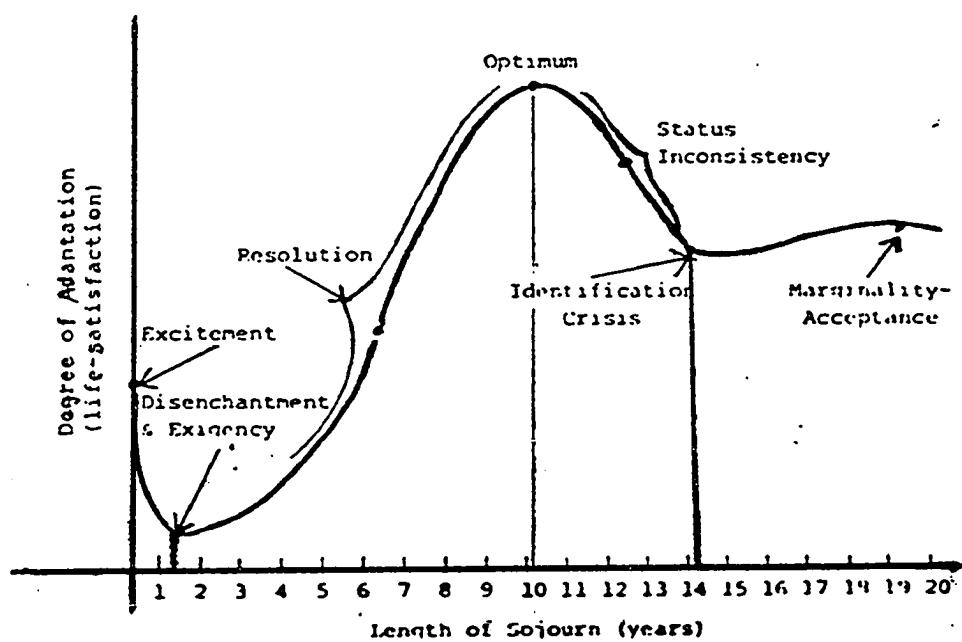
Most Korean immigrants have been experiencing various severe crises, and accordingly are urgently in need of help to cope with them. This includes every age level - children, adolescents, young adults, middle-aged, and retirees - men and women. Children and adolescents have to experience severe changes in their relationships with friends, teachers, and school curriculum. Adults are expected to accept new jobs and social status, generally lower than that enjoyed in their home country. The older generation faces loneliness, having no means of transportation and fellowship. Husband and wife have to conform to changes in the roles they play in family life. Thus, crisis counseling is the most important part of pastoral care and the counseling ministry in the Korean immigrant church.

A clearer picture of this issue is available in the psychological adaptation of the recent "elite immigrants," as described by Won Moo Hurh. He shows where we are and whether we are going in relation to the assimilation.¹³

We assume that the process of psychological adaptation can be best analyzed in terms of the relationship between the length of the sojourn and the degree of life satisfaction, which can be measured by a combination of various attitudinal scales such as self-esteem, alienation, job satisfaction, marital

satisfaction, ethnic identification, status inconsistency, etc. Hurh suggests a hypothetical model showing the Critical Phases in the Adaptation Process:¹⁴

Figure 1. Critical Phases in Adaptation Process:
A Hypothetical Model



The above figure indicates seven critical phases in the process of adaptation: (1) Excitement, (2) Disenhancement, (3) Resolution, (4) Optimum, (5) Status Inconsistency, (6) Identification Crisis, and (7) Acceptance. The first three phases, among others, are worthy of note for our purpose.

The Excitement Phase refers to the initial several-month period after the immigrants arrive in the United States. This period is characterized by (a) a set of composite feelings of satisfaction, accomplishment, and relief that the immigrant has finally "made it" safely to the country he had dreamed of, (b) excitement over reunion with family, and (c) fascination with the new surroundings. These elated feelings are usually short-lived, and will soon be followed by the period of Disenhancement and Crisis, approximately within the first year of arrival. In this stage, the immigrant's dream begins to fade when he or she is confronted with harsh reality: the language barrier, unemployment or underemployment, social isolation, and culture shock, in general. In this period, the immigrant will most likely doubt whether he can really "make it." He or she may even regret that he left "home" for a strange land and yearn to return to the familiar milieu. This is the most critical phase in the entire adaptation process. As Hurn comments, this might be the most critical stage,

especially for those older people, for the degree of frustration and anxiety may be the highest among those who have had high pre-immigration socio-economic status. Within my own observation, however, this also applies to younger generations, such as teenagers who have had a good standing in their school life and have been popular in their peer group. In fact, the most recent immigrants are somewhere near this stage, and it should be the highlight in our concern with pastoral care and the counseling ministry. The length of this crisis varies according to one's circumstances and personality, but, most likely, it will continue at least a year or two until the immigrant lowers expectations and attempts to cope with day-to-day problems of survival.

In due course, however, the process of adjustment begins, and exigency is redressed, eventually, through the Resolution Phase. At this stage, the immigrant finds himself employed, the English language is improving, the family income has stabilized, the future outlook is brighter and self-confidence has returned.

In the immigrant churches are many people who have gone through the earliest stages of the adaptation process. As new arrivals come to the church, they should be made aware of the experiences of the others, and ask their help in going through the same crises. Every person who has grown as a result of coping effectively with

demanding life experiences is a potential care-giver and growth-enabler for others going through similar crises, even achieving more growth from giving aid to others. This is the ministerial task of the immigrant church today.

--Urgency of Korean-American Church Development

The National Association of the Korean-American United Methodist Churches has filed with the 1984 General Conference of the United Methodist Church a very significant petition to set up the Korean Language Missionary Conference during the next twelve years (three quadrennium), presenting the ultimate goal of the petition as follows:

Church growth of "500 new congregations with 100,000 new members":

The Korean-American population is growing rapidly. There are over 30,000 persons coming to the U.S.A. every year as immigrants, and the natural growth within the Korean-American community of over 720,000 in population is about 21,600 persons (about 3% increase). There are undocumented persons and students who are also children of God in God's eyes. . . All in all, the population growth of the Korean-American community is about 65,000 per year. With this assumption, we project that the growth of the Korean-American population for the next 12 years will be at least one million. Our goal is to claim only 10% of this population growth.¹⁵ This goal is possible and must be achieved.

Although there is a slight difference between figures provided in this petition and those given by the American Demographics, described in the first section of this

chapter, it is true that the growth in the Korean-American population is tremendous. Most Korean United Methodist churches have responded to this proposal, with a strong conviction that it is possible and mandatory for them to succeed.

Furthermore, the spiritual needs and dimensions of Korean-American people are quite different from those of the main stream churches in their approach, historical/cultural background, and way of understanding.

Along with the unique need for pastoral care of people under the strong stress and tension of marginality, as well as for counseling and guiding them to overcome all the difficulties of understanding, love and supportive attitudes pointing to a hopeful future, this language barrier makes it urgent for us to develop more and more Korean-American churches in this land.

Notes

¹Eui-Young Yu, "Koreans in Los Angeles: Size Distribution, and Composition" in Koreans in Los Angeles: Prospects and Promises (Los Angeles: Center for Korean-American and Korean Studies, UCLA, 1982), p. 23.

²Bong-Youn Choy, Koreans in America (Chicago: Nelson-Hall, 1979), p. 75.

³Leon F. Bouvier and Anthony J. Agresta, "The Fastest Growing Minority" American Demographics. (Ithaca, NY: American Demographics. May, 1985), p. 31.

⁴Ibid., p. 32.

⁵Sam-Nak Ma, "A Statistical Chart of Korean Christians," in Hankuk Kyohoe 100 Hyun Jonhap Josa Yeonku [A Comprehensive Research and Study on the Centennial of Korean Christianity] (Seoul: Christian Institute for the Study of Justice and Development, 1982), p. 144, 161.

⁶United Methodist Church, Korean Mission Office, Newsletter No. 1 (New York: Board of Global Ministry, United Methodist Church, Dec. 1986), p. 2.

⁷Yu, P. 176.

⁸Ibid.

⁹Ibid., pp. 176-177.

¹⁰Sang Hyun Lee, "Called to Be Pilgrim: Toward a Theology within a Korean Immigrant Context," in The Korean Immigrant in America. (Montclair, NJ: Association of Korean Christian Scholars in North America, 1980), p. 39.

¹¹Ibid., p. 43.

¹²Hyo Sup Choi, "Faith and Life of the Immigrant in the Bible," in The Korean Immigrant in America, eds. Byong-Suh Kim and Sang-Hyun Lee, (Montclair, NJ: Association of Korean Christian Scholars in North America, 1980), pp. 129-145.

¹³Won Moo Hurh, Assimilation of the Korean Minority in the United States (Washington, D. C.: University Press of America, 1977), p. 46.

¹⁴Ibid.

¹⁵National Association of the Korean-American United Methodist Churches, Petition to the 1984 General Conference of the United Methodist Church (Bethesda, MD: Feb. 15, 1984), p. 2.

CHAPTER 7

The Force of Collegial Ministry of Clergy Couples

Priscilla and Aquila, co-workers of Paul, teachers of Apollos, and leaders of the "church in their house" in Ephesus, provide today's clergy couples with the only known Biblical antecedent for devoting their lives to a co-ministry.

As the number of women who attended the seminaries and became church workers increased, there was a noticeable increase in the number of clergy couples, those who share two dimensions of life, marriage and ministry. This is especially true in the United States.

This led to the first Ecumenical Clergy Couples Consultation, held from October 30 to November 2, 1978, in Ohio, under the sponsorship of Professional Church Leadership of the National Council of Churches. According to John P. von Lackum and Nancy Jo Kemper von Lackum, who prepared "A Report on Clergy Couples and the Ecumenical Clergy Couples Consultation," some 113 clergy couples from twelve main-line denominations gathered for this historic event.¹

In this chapter, the collegial ministry will be reviewed with concern for employment patterns and the contributions clergy couples have made to our ministry, with some emphasis on the above-mentioned report.

The Rapid Increase of Clergy Couples

As of 1978, roughly 1,000 clergy couples are estimated to have been in twelve main-line denominations, and, in a study on women in the ministry, released in February, 1978 by the National Council of Churches, it was indicated that only 17.4% of women ministers belong to the major Protestant denominations. If we apply this percentage to the proportion of clergy couples, it is estimated that "there may be as many as 5,750 clergy couples in all branches of Protestantism in the United States."²

Furthermore, the report estimates that the number of clergy couples is increasing at an enormous speed, roughly 36% every two years. If this rate of increase continues, we could expect the the total number of clergy couples to have reached over 40,000 by 1986.

Each denomination's percentage of the total number of clergy couples within the 12 denominations represented at the Consultation (E.C.C.C.) was as follows:³

American Baptist Churches	7.5%
American Lutheran Church	1.6%
Christian Church	11.7%
Church of Brethren	2.3%
Episcopal Church	3.9%
Lutheran Church in America	2.3%
Presbyterian Church, U.S.	1.6%
Unitarian-Universalist9%
United Church of Canada	3.9%
United Church of Christ	15.9%
United Methodist Church	39.0%
United Presbyterian Church	9.4%
Mixed Denominations0%

As seen in the table, The United Methodist Church has the largest percentage of ordained clergy couples.

Questions Raised Concerning
the Rapid Emergence of Clergy Couples

The rapid emergence of clergy couples in number, along with the new trends in the ministry, has raised serious questions from various angles, which the von Lackums summarize as follows:⁴

Denominational placement executives wrestle with the issues involved in understanding the desires and capabilities of clergy couples and in locating jobs for them. Churches worry about such questions as "What are the lines of accountability?" and "How much spill-over from their marriage and its potential problems will there be into our church life?" and "How will our church respond to a team of ministers, especially the female half of the team?" as they consider the option of hiring or calling a husband and wife as co-ministers for a position normally held by one person. Clergy couples themselves are concerned about such issues as the personal and professional consequences of combining marriage and ministry, . . . the potential isolation and peculiarity of breaking ground in this new and unrecognized pattern in Christian ministry, and the prospects of finding satisfying employment in the midst of what is generally recognized to be a tight job market.

In the Korean church, these questions are even more serious because clergy couples are under so much pressure, already, because of working in a strange new land. They are still working under the influence of the Korean culture, where a minister's wife has been expected to serve the church with utmost loyalty to the Lord and to her husband without any expectation of recognition or reward. The question may arise, "Why pay the wife of the minister?"

Appointment/Employment Patterns of Clergy Couples

Clergy couples should not be stereotyped, neither the title nor the profession. The Consultation found that there are many varieties and diversities of their work, maturity, concerns, desires, interests, standing, relationship, etc.

Each couple and individual should be evaluated according to individual capabilities, training, and professional preferences. Never should they be considered as a class or a group, such as "clergy couples."

The diversity and pluralism among clergy couples are displayed clearly in the current employment pattern which clergy couples are taking by choice or by force (due to limited opportunities). The report presents six patterns of employment/appointment of clergy couples as follows:

1. Co-ministry within the same context (single church, multiple church charge, institution such as campus, hospital, or health and welfare, judicatory, or agency) on a non-hierarchical and egalitarian basis.
2. Hierarchical or specialized ministry within the same context.
3. Separate ministries in different contexts.
4. Secular employment by one or both spouses.
5. Seminary or graduate school study by one or both spouses.
6. Unemployment by one or both spouses.⁵

For our purposes, the first three patterns will be examined in a little more detail.

Co-Ministry.

"By co-ministry on a non-hierarchical and egalitarian basis" the von Lackums explain:

We mean that the couple shares a ministry within a church, multiple church charge, on a campus, or in an institution in a manner in which neither spouse is seen as out-ranking the other and in which both spouses are equally accountable. The individuals may have separate areas of responsibility but normally they have decided, as a couple, who will do what, rather than the hiring agency.⁶

According to the statistics of the report, co-ministry is the pattern chosen "by nearly half of all the couples attending the Consultation (48%), and is the clear preference of 60.8% of the couples." By no means, however, should we assume the co-ministry to be normative or ideal for all clergy couples, because they are diverse and varied, as mentioned above.

Hierarchical or Specialized Ministry.

This pattern of ministry includes those clergy couples who work within the same context, i.e. church, institution, or agency, but have titles for their position which indicate that there is a definite hierarchy of accountability and responsibility, or have tightly defined job descriptions within the church or agency.

Statistically, a very small number of couples seemed to be attracted by this category, for only 4 of 112 couples (3.6%) fall within this pattern.

Separate Ministries in Different Contexts.

Separate ministries result when each partner works in a different church or when one spouse works in a church while the other pursues a different career. According to the report, this category made up the second largest group of ministry patterns with 30 couples (26.8%)

The von Lackums interpretation is this:

Most couples with separate ministries choose this pattern out of distinct preference because of differing interests and skills and because it offers them a definite escape from the tempting possibility of identity/ego confusion and clearer personal rewards and satisfactions that do not have to be shared with their spouse.

It is the writer's feeling and understanding that couples who are more dependent upon each other may often prefer the co-ministry pattern, and this seems to be comfortable and successful for them. For more independent spouses, however, the separate ministry pattern will probably be more profitable and may be conducive to a better ministry and happier married life. Choices must be based upon individual needs and characteristics.

The Vision of Collegial Ministry

In this section, some of the positive aspects will be summarized as presented by a clergy couple, Bill and Peggy Way, at the Consultation, under the title of Pastoral Perspective on Being a Clergy Couple.⁹

In their presentation, the Ways raised three basic problems of contemporary culture: (1) problem of authority, (2) problem of community, and (3) problem of identity, and they contend that "the very form and incarnation of collegial ministry constitutes a valuable, if not a unique, set of answers to these fundamental modern problems."¹⁰ They claim that "the life and work of clergy couples make a substantial contribution to deeply rooted problems which confront both church and society."¹¹

Contributions to the Problem of Authority

The problem of authority was defined by the Ways as those questions that revolve around decision-making. In the lives of clergy couples, there are more decisions

reached together and not so many simply announced. Partners are more often co-responsible for successes or failures. Collaboration is as important in their married lives as in their professional relationships. This nonhierarchical decision-making will have a larger impact on the church in which both partners work than in the one in which one partner serves his or her own congregation.¹²

As clergy couples make decisions their own differences often become apparent, a fact which usually has the effect of legitimizing the diversity and¹³ the plurality of the religious organization.

Indeed, diversity of points of view need not hinder sound decision making. On the contrary, it may enrich the process and empower the decision for more fruitful results.

Contributions to the Problem of Community

The Ways suggested that as clergy couples become more sensitive to the "non-collapsible" differences between themselves, and are forced to deal with them, so also they learn to confront the "non-collapsible" differences and limitations in their work.

In these cases it becomes evident that differences need not destroy harmony or success in programs. Many times the result of disagreement can be something better than would have happened in a situation of complete agreement. Genuine caring need not be lost.¹⁴

Contribution to the Problem of Identity

The Ways' third point is that clergy couples occupy a productive position with respect to the problem of identity. The problem of identity is defined in terms of the question, "How can we attain and achieve an identity which transcends the sole distinctions of genital sexuality?" Their concern, at this point, was to address the immense problems created in both marriage and ministry.

Sexism continues to be a problem in many areas of life and work. The current composition of many church boards and committees, the low degree of success achieved by female seminary graduates in their search for ecclesiastical appointments, continuing hassles and debates over the ordination of women, and the male domination of key leadership positions, whether in the local church or in the denominational bureaucracies, ought to provide ample support for that claim.

At this point in history we need to search for an interpretation of human identity that is less restrictive and is not based on sexuality. Christian theory can do a lot in this area, but the Ways feel that clergy couples are probably in the best position to further the equality of the sexes in the job market.

Additional contributions to the vast problem of sexism in churches and ecclesiastical structures may be expected from those clergy couples who work together. Sex-stereotyped roles are either eliminated or markedly reworked. Most clergy couples strive for a situation in which preaching responsibilities are shared. Weddings and funerals are often jointly performed by the couple.

In conclusion, it is my conviction that collegial ministry clergy couples have important contributions to make to the central issues as well as to the authenticity of communal life in the church, and, at the same time, to the richness and abundance of marriage. Within the context of common experience in ministry and in family life, sharing a number of deep and abiding roots, such as similar training and education, a common faith and spirituality, and a marital history of living together, as well as social relationships and fellowship, clergy couples are the most effective and gracious team designed for collegial ministry with a built-in support system.

Notes

¹von Lackum, p. 2.

²Ibid., p. 4.

³Ibid., p. 4.

⁴Ibid., pp. 1-2.

⁵Ibid., p. 7.

⁶Ibid., p. 8.

⁷Ibid., p. 9.

⁸Ibid., p. 9.

⁹Ibid., pp. 13-18.

¹⁰Ibid., p. 14.

¹¹Ibid., p. 14.

¹²Ibid., p. 14.

¹³Ibid., p. 15.

¹⁴Ibid., p. 16.

CHAPTER 8

Clergy Couple as a Team Starting a New Congregation:**A Case Study of the Korean Congregation of
the Valencia United Methodist Church in Placentia**

When Heisik Oh, my spouse, and I were ordained as the first Korean clergy couple within United Methodism on June 13, 1983, we were determined to start a new church together, for we had a strong conviction that more and more churches would be needed in the Korean-American communities. We started a Korean congregation on September 18, 1983, as a Korean Ministry within the structure of the Valencia United Methodist Church in Placentia.

The following is the step-by-step summary of the development of the congregation.

Selection of Location and Facility

By attending the regular meetings of the Korean Caucus of the Pacific and Southwest Annual Conference of the United Methodist Church, we learned that church development within the ethnic minority had to be agreed upon by the Caucus and the District Superintendent of the contemplated area, and the Ethnic Planning and Strategy Department of the Annual Conference (See Appendix A). There was no master plan for

Korean church development, according to which the Fullerton area was designated for 1983 (See Appendix B).

Knowing this, we started to study the Fullerton area with attention given to the Korean population, school system (the main factor attracting Korean immigrants), freeway access, social/economic situation, etc. We came to the conclusion that we should start a church in this area. By asking some other Korean ministers, however, we learned that a few other ministers wished to begin churches there but failed to find any United Methodist Church facilities available to the new ministry. There are two United Methodist churches in Fullerton, First and Orangethorpe, which we visited but found no facilities that we could use. One was already sharing space with some other agency, and the other was sharing with another minority congregation.

After a fasting prayer, we decided to look around for any United Methodist churches in the surrounding area, for we knew that Koreans would not object to a 20-30-minute drive to church. Our first inquiry was rejected, and it was suggested that we try the Pomona area which is, according to the pastor, a non-Caucasian community. It was occupied with large numbers of black and Hispanic people. He simply did not recognize the fact that Koreans are a distinct group; to him, we were just "not Caucasian."

On July 24, 1983, we (Heisk and I with all four children) visited the Valencia United Methodist Church, located in Placentia, and found the beautiful sanctuary I had dreamed of and the mission-oriented pastor and congregation, both liberated from racism.

There really was a possibility of sharing the facility there. At the pastor's suggestion we visited Rev. Lloyd S. Saatjian, the Superintendent of the Santa Ana District, who expressed interest and concern for our plan. He checked with some nearby Korean pastors and instructed us to submit a written proposal and an endorsement from the Korean Caucus Chairperson.

We had no time to lose. We prepared the letter of endorsement (See Appendix B), and attached our own biographical summary, and obtained the Caucus Chairperson's endorsement without delay.

In the next few days, we prepared the "Plan for Development of a New Korean Congregation in the Fullerton Area" (See Appendix C), which included the following:

- a. Proposed Parish
- b. Geographical Consideration
 - 1) Estimate of Korean Population in the Related Area
 - 2) Korean United Methodist Church/Congregations Located in cities Near the Fullerton Area
 - 3) Korean Churches of Other Denominations Located in the same Area
- c. Proposed Location of the Ministry
- d. Expected Time of Realization
- e. Pattern of the Organizational Relationship
- f. Our Own Theology of Ministry

g. Projected characteristics of the New Congregation

Upon reviewing our written proposal, the District Superintendent immediately guaranteed his full support, and we were ready to go ahead with the official contact with the Valencia United Methodist Church. We promptly met with Rev. Lee Cunningham of the church and submitted a copy of the proposal to him. Ten days later we received their approval of our plan (See Appendix D).

Thus, the location and facility for worship were finalized, by the grace of God and United Methodist Church leadership, without delay.

There is one interesting personal item in all of this. During the meeting with the pastor of the Valencia United Methodist Church, we learned that Mr. Bill Coston and his wife were key members of the church. They were serving in the offices of delegate to the Annual Conference and chairperson of the Outreach ministry of the church. This same Bill Coston had been in Korea about twenty years earlier, helping with the reconstruction of YMCA programs after the destruction caused by the Korean War. I had invited him to serve as guest speaker for the monthly dinner meetings. I was surprised to see God's preparation for our ministry. This couple has been very helpful and supportive in many ways.

Sponsorship

First of all, we worked to obtain the sponsorship of our denomination at all levels: the local church, District Superintendent, Annual Conference, and Korean Caucus. In the meantime, we had our home church in Seoul, Korea, where we served as lay persons in various capacities. They had been informed of our plan for the new church, so that they could reflect their sponsorship in their budget for 1984.

We also had many friends in the Los Angeles area. We had been in close contact with them and could count on their support, at least in prayer.

Planning Session

We met with the District Superintendent and the pastor of the host church, separately and jointly, several times, whenever meetings were needed for the purpose of planning the new church. As a result of these meetings, we were able to formulate a semi-annual schedule for church development as of August 23, 1983 (See Appendix E).

This schedule had been planned with the notion that the first worship could take place on the first Sunday of November, and that, in the meantime, we were to have Bible study and prayer meetings, hymn singing in the sanctuary and gather a good number of people for "worship." This was the best way to go, according to many experts and authors, but we could not be satisfied with this. We

finally decided, after much prayer, to start our church with worship in the faith that God would bring people and that even a small congregation could worship God in glory. The date we set was the third Sunday in September, 1983 (See Appendix F).

Selecting the First Pastor

As the initiators of the new church, we (my wife and I) desired to be co-pastors and work together in a collegial ministry. We wanted our children to work with us, that we might take advantage of their talents in music, group leadership, and children's education.

We wondered how this could be possible. The miracle happened! The District Superintendent managed to obtain approval from the bishop and cabinet. We were to be appointed, officially, as co-pastors on July 1, 1984, with the guarantee of full salary for each of us. Meanwhile, we had been allowed to start our work as we had wished and planned.

At our first meeting with the District Superintendent, Rev. Lloyd S. Saatjian, he said, "The money won't be available until July next year. Will you wait such a time and start your ministry with the fund, or will you start now without money but with faith alone?" Both of us answered at once, without hesitation, "We will start now, with faith!"

Beginning with a Nucleus

Although we knew that it would be very helpful to have a nucleus group of members to start with, the church was in an area that was new to us, and no members could be found. The family of K. S. Lee let us use their house for Bible study on Fridays, starting in October, 1983, and continuing for six months. The family of my nephew, who reside in Orange county, is the only family attending from the beginning up to the present.

The fact that we had no families to start with did not discourage or frustrate us, at all. Many Korean churches find that conflicts arise when there are "co-founders" who started the church as a nucleus group. Often these nucleus groups claim ownership of the church and interfere with the freedom of expression of newcomers. It has become almost a lesson that a church cannot grow until all of the co-founders have left. Thus, we took this lack of a nucleus group as a unique blessing from the Lord for our church.

Providing Equipment

We are specially blessed on this item. We were allowed to use all the facilities of the host church, including sanctuary along with pulpit, piano, electric organ, communion ware, and classrooms for the children. A month before we started, we led an overnight prayer meeting in San Diego, and one of the families donated 50

Korean hymnals. Dae-Shin Methodist Church, our home church in Korea, sent us \$1,000 for the purchase of a Korean/English typewriter. A member of the First United Methodist Church of Glendale, where we served for three years as the pastor's assistants, gave us an old type copy machine, which was replaced with a modern one before long. I made the church sign, and my co-pastor made offering baskets. From the beginning we were well-equipped.

Publicizing

Without any pre-recruited nucleus of members, we depended heavily upon publicizing our new ministry. By that time, however, we were widely known to the Korean community of the greater Los Angeles area. Two major newspapers of the Korean community had interviewed us as the first Korean clergy couple and had printed a full-page story with attractive pictures.

We took advantage of this publicity. Our ministry was advertised in the major newspapers, with out portraits (see Appendix G). Then we made a mailing list of all Korean families residing in nearby communities, using English and Korean telephone books. There were about 2,000 names, to whom a courteous invitation was mailed (See Appendix H).

Our invitation was also a progress report to all Korean Methodist ministers and seminarians, as it was mailed to them asking for their prayers. (See Appendix I).

We wrote another letter to our personal friends residing in the Los Angeles area, about 150 people with whom we kept in personal touch in Christian love and fellowship. Since we had no typewriter, yet, this was copied from the handwritten original in the hope that it might better deliver our warm-hearted affection (See Appendix J).

We had now done everything we could do and just waited for the day of the first worship. We were prepared to offer the worship, even if no one came, other than our own family. We had heard of immigrant churches which had worship services for the minister's family, alone, for several months.

We waited for the hour, 12:00 on September 18, 1983, with trembling hearts and prayer. There were 45 persons there, including children. Although most of these were guests who came for greetings and celebration, the number in attendance has never dropped below 45.

The offering on this first worship amounted to \$2,660.20. This was a great encouragement to our ministry. Immediately after the first service, we announced that church school would be open, beginning the next Sunday and presented the schedule for children and

adults. Christian education is one of the best drawing-cards for a young church. It would not have been possible to start so early without the collegial ministry. On the next Sunday, the choir was organized. One of the newcomers offered \$500 for choir robes. When a member of the home church dropped in to deliver the money for the typewriter, he spontaneously offered \$500 more for choir robes. We bought 30 choir robes, even though we had only 12 choir members.

We planned, now, for a celebration service on the second Sunday in November, three months after the first service. We followed the same scheme of publicity, advertising in Korean newspapers, with pictures of the choir, this time (See Appendix K). There were invitations to ministers, separate letters to all acquaintances, and hand-outs for the neighborhood (See Appendix L).

On the evening of November 13, 1983, we had a great festival of worship in celebration of the birth of the new church. Many members of the host church were there, and some officers from the district level. We celebrated the victory of Christ through the ministry of faithful believers in the history of salvation of God's people.

The attendance was 325, and the offering was \$3,696.25. Korean Christians attach great significance to the creation of a new church. At our festival, there were

Presbyterians, Baptists, Pentecostals, and others.

Through our ministry, they feel Christ, nor our denomination.

Financing

For the first three and a half months (Sept. 18-Dec. 31, 1983), the total receipts were \$15,292.35. About two thirds of that came from the pastor's personal friends in Christ residing in the Los Angeles area or Seoul (See Appendix M). They donated with the conviction that they were participating in new church development which is an extraordinary loyal deed for our Lord's sake.

During this period, we had started a new church and had also procured the basic tools and equipment required for worship services and church management.

The next six months, January 1 to June 30, was our "survival period," for we could not expect any financial support from outside the church. Thanks to God, though, my congregation gave more than had been expected (Compare Appendices N and O). The support fund in the amount of \$2,400.00 from our home church in Seoul, was a great help to us during this period. Finally, on July 1, 1984, my wife and I were appointed to the church as full-time ministers, thus making our congregation "official."

Rev. Saatjian told me, "Now, both of you are appointed to the church and are eligible for equitable salaries. But tell me how much your congregation can

provide you." I answered that the church could provide minimum salary for one, but the other one should come from the church funds. Upon confirmation that this was realistic it was agreed. We were very grateful for the thoughtful support.

Surprised at the drastic increase in the pastors' salary, one family left the church in spite of all our efforts to explain the United Methodist Church salary system. This was a painful shock to us.

On a hot Sunday in late July, there was a discussion concerning the installation of an air-conditioning system in the sanctuary. There was no cooling system in the church, and our worship service began at noon. After a long discussion, we decided to do it. We raised \$3,500.00 on the next Sunday and secured a loan of \$5,000.00 to install a new electric cooling/heating system. In connection with this, another family left. This, too, was a great shock.

The women's club organized a "Help the Hunger in Africa" bazaar, and the entire church worked hard for this cause. Members gathered almost every day at my home to work on handicrafts. Our home church sent us many paintings and calligraphs, which we framed and sold. Thus we could send \$2,117.00 to Africa through our District Superintendent. At the end of the year, we had a little more than \$10,000.00. Out of this we paid \$10,000.00 as a

down payment on a van-bus, an essential item for transportation for various group activities, such as regular prayer meetings on the mountain tops and youth activities.

I learned later that there was much criticism of this purchase among the Annual Conference financial group. We bought the van, expecting more rapid church growth, so that we might become self-supporting earlier than was expected, but it was misunderstood by others who thought we were fooling around with other people's money. Through these misunderstandings and conflicts, we learned that in spite of the best intentions, there always can be misunderstanding and criticism, which could hurt the church and slow its growth..

Organizing

Our church started with no nucleus families but was built entirely with those who came to church as per open invitation. Very few of them were baptized Christians. It was necessary for us to prepare them for baptism through the Bible school after Sunday worship, and we held three extra sessions as a membership training course in order to receive them into the United Methodist Church so that they might take responsible positions in the church organization.

On the first Christmas worship, we baptized 11 persons. This was very exciting - the first fruits of our ministry.

A nominating committee was elected, and set a slate of officers and other workers such as committee chairpersons, secretary, treasurer, financial secretary, Pastor-parish relations, trustees, education, publicizing, fellowship, and class-cell leaders, etc

Diverse Programs and Church Growth

At the end of 1983, three and a half months after the first worship service, we gathered 14 families consisting of 55 persons, including children; and by the end of 1984, the number of families was 21, consisting of 82 persons. This is a 50% increase in a year.

What had attracted so many people to our church? We have developed some rather diverse programs. We have children's time between the choir presentation and the sermon. A five-minute bi-lingual sermon is given by my wife, co-pastor, in a dialogue style, then we have a gospel song, and the children go to their Bible class and creative activities.

Class-cell meeting is a multi-purpose small group that meets for prayer, Bible study, mutual concern, fellowship, plus crisis counseling. Usually both of us attend the regular meetings as co-facilitators.

Early morning devotion has been held from 5:00-6:00 every morning, after the traditional pattern of Korean churches. Both of us attend this, both for our own growth and continuous contact with the Lord and for encouragement to other church members.

Every Wednesday morning, we hold a spiritual prayer meeting. Many occasions are used for the healing ministry. Every fourth Saturday night, (10:00-2:00 A.M.), we lead a mountain-top midnight prayer meeting. Every Friday morning, for two hours, Heisik leads the housewives Bible study group, which has grown as a strong peer group, a very supportive sharing group as well as a consciousness-raising catalyst. Every Friday evening, Heisik leads marriage enrichment-oriented Bible study for married couples ages 30-40. This has become one of the most popular groups because of its effect on the members' consciousness raising and living styles. On Saturday morning, children are brought to church for a Korean Language class and music hour. Heisik is now training teachers in order to get more lay persons involved in teaching. We spend much time in pastoral care and counseling. Whenever our help is needed, we are prepared to leap to the rescue. Many different kinds of crises trouble our church members, and helping them is one of our important roles.

For visitation and counseling, we are inseparable partners. Heisik's sermon, on the first Sunday of each month, mainly on children's themes, family enrichment, female consciousness-raising and evangelism, etc., based on freely selected texts, adds a lot to the diversity of my lectionary preaching.

Resolving Difficulties Involved in the Couple Ministry

As the first Korean clergy couple ordained in the church, we had to confront some difficulties, as any pioneers would. The difficulties may be seen in three places: (1) in relationships with Korean churches of the United Methodist Church, and the ministers thereof; (2) in relationship with our own congregation; and (3) in relationship between ourselves, the partners of the ministry. The first item has been solved comparatively easily. Heisik's positive attitude in keeping good fellowship with other ministers and in demonstrating her abilities, enthusiasm, and faithfulness through preaching in many churches where her former students were key members.

The second item has been dealt with by a careful but determined approach from my side, at least, for Heisik might not recognize the need of any effort. From the beginning, I had her preach in the worship service on the first Sunday of every month and had her leadership and ability revealed by putting the children's time right

after the choir in every worship. I have arranged for her to take part in the liturgy, participate in the sacraments as an equal liturgist. All of these were quite new to our congregation. Most of them are not Methodist-oriented beliefs, but are more akin to the more conservative faiths. Little by little, without much shock, they are now well-accustomed to our couple ministry.

The most difficult phase of the couple ministry is the relationship between ourselves - the co-partners - working and living together, sticking around twenty-four hours a day, seven days a week without any vacation for years. We were prone to get nervous with each other. Through raising and widening our own consciousness, as a couple, to help each other, and by applying to ourselves the communication skills, which we teach to our small groups of the congregation, we find we are getting better and better in resolving this difficulty, although this would remain as a struggle and challenge for a couple to confront and to overcome.

CHAPTER 9

Conclusion

Our Lord calls us to perform his great commission and to continue to perform his ministry to save the world. When we commit ourselves to the Lord's ministry, the Holy Spirit gives us power, enabling us to perform our duties, and works through and with us. Our main task is to spread the Gospel, the Good News for salvation in faith by Grace alone and to take good care of the sheep as good shepherds.

Our Lord wants us to perform the task in a team, as one Body of Christ, united in love of Christ. This is the church. There exists urgency for new church development and evangelization, for still, after two thousand years, there are many who have not heard the gospel and are not saved.

Particularly in the immigrants' situation, as in the Korean-American community, the urgency for new churches is severe because of their cultural shock and the many crises they must face and overcome.

There are many ways in which churches have been developed, and there are basic steps that are right for all church development.

Along with the new trends in women's work, the number of women in the clergy is being increased tremendously.

This has brought about a new trend toward a couple clergy.

If we are to work together in a team for the Lord's task, the married couple should be ideal.

Team ministry is effective, especially in the early stages of church development, and particularly for the Asian-American immigrant communities where it is not easy to find lay volunteers among new church comers.

Immigrant church goers need and expect from the church various services, caring, and education for their children. Until we train these people to be the volunteer workers that we need so badly, we need team workers on the paid staff to perform necessary services in our start-up strategy.

Reading The Acts of the Apostles will give us a lot of wisdom. We can get encouragement for our own empowerment and protection, and we experience the presence of the Holy Spirit. This is not enough. It is my conviction that the Acts are not complete, but have been continued by the followers of Christ, and that we are writing another chapter of the Acts by our own work. Ours are a couple's footsteps going the same way hand in hand, helping each other, supplementing each other's needs and defeats, experiencing the meaning of faith, the power of hope, and the joy of love.

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Appendix A

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CONGREGATIONAL DEVELOPMENT PROCESS

October 31, 1978

- 1) Anyone can initiate a proposal for a congregational development project. Requests should pass through appropriate District structures, with initial notification made to the Conference Board of Global Ministries office. If it is an ethnic minority project, initial notification should come concurrently to the Ethnic Planning & Strategy Department.
- 2) Any local church contemplating sharing its facilities with another United Methodist Church, or other congregation, must notify the District Superintendent prior to making commitment, to ensure appropriate strategy development.
- 3) Any church contemplating selling of excess land or parsonage must notify the District Superintendent prior to making any commitments. (Refer to the Conference Rules on Congregational Development and the United Methodist Discipline, Paragraphs 2432 and 2433)
- 4) Any church contemplating new ethnic ministries, strategies, or relocations should notify the District Superintendent and the respective ethnic caucus. (Refer to the Conference Rules on Congregational Development and the United Methodist Discipline, Paragraph 518)
- 5) Each caucus should notify the Ethnic Planning & Strategy Department immediately of any plans to create a new ministry, relocate, or change or add to existing strategies.
- 6) If the suggested ministry does not originate in a local church, but rather with the caucus, the caucus and the Ethnic Planning & Strategy Department will notify the District Superintendent.
- 7) If the District Superintendent is notified of any ethnic congregational development strategy, especially originating outside the denomination, he should inform the Ethnic Planning & Strategy Department to ensure communication.
- 8) If the District Board of Church Location & Building, or the appropriate planning group, initiates an ethnic ministry, the Ethnic Planning & Strategy Department should be notified so that work with the appropriate caucus can begin to coordinate existing strategies. Minutes, time and place of meeting should be sent to the Ethnic Planning & Strategy Department and the Board of Global Ministries so that recommendations can be given the appropriate time.
- 9) After review by the District Board of Church Location & Building, which will include the recommendations of the Ethnic Planning & Strategy Department, the District Superintendent should prepare appropriate forms and send their recommendations to the Congregational Development Department of the Board of Global Ministries. This should include how the ministry fits in with District strategy and its priorities. Copies of ethnic work should be sent to the Ethnic Planning & Strategy Department. Concurrently, this should be reviewed by the Cabinet.

- 10) The Congregational Development Department will initially review the requests from the District Board of Church Location & Building, examine available resources, set Conference priorities based on District priorities and cabinet priorities, and set funding limits.
- 11) It will be sent back to teh Cabinet for a second review with particular attention to personnel requirements and timelines, and returned to the Board of Global Ministries.
- 12) The Congregational Development Department will then review a second time and make appropriate recommendations to the Board of Global Ministries for action.
- 13) Notification of action will be made to the District Board of Church Location and Building through the District Superintendent, who shall have the responsibility to initiate appropriate paper work, i.e.; loans, legal, policy committee, Ministry of Presence, linkage with Equitable Salaries.

California-Pacific Annual Conference
of the United Methodist Church

한인연합감리교협의회

*Korean American United Methodist Caucus
Pacific and Southwest Annual Conference*

128

15435 Rayen Street, Sepulveda, California 91343
 (213) 989-0191 / (213) 894-2192 / (714) 533-9408

August 1, 1983

OFFICERS

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Rev. Ahn, Eun Seop
 Mr. Cho, Won Chun
 Vice-Chairpersons

Mrs. Kim, Won Ok
 Secretary

Rev. Ahn, Young Ho
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 Mission

Rev. Huh, Sun Kyu
 Education

Rev. Kye, Dong Choon
 Social Concern

Rev. Oh, Pyong Un
 Lay Leadership

Rev. Lloyd S. Saatjian
 Superintendent
 Santa Ana District
 Pacific and Southwest Conference
 United Methodist Church

Dear Superintendent:

Subject: New Congregation in Fullerton Area

We, Korean Caucus of the Pacific and Southwest Conference, have, a few years ago, formulated a strategical plan for setting priorities on development of new congregations in our Conference region, and according to the plan, Fullerton, which comes under your jurisdiction, holds the priority for this year.

For your reference, I am enclosing herewith a copy of our report on the above plan as submitted to Ethnic Planning and Strategy Department of the Conference on October 27, 1980.

I would like to reconfirm that is still our common desire and target to develop a new Korean congregation in Fullerton are this year as planned, and today I have pleasure to present with strong recommendation the first Korean clergy couple, Rev. Joon-Young Lee and Rev. Heisik Oh, for the implementation of the mission project.

Lee couple have completed their M. Div. programs in School of Theology at Claremont, last May, and both ordained to probationary ministers by our annual conference in June this year.

They are staying with the School for their further study on D. Min. program.

For last three years while they were working on M. Div. program, they have served for Korean congregation of First UMC in Glendale in fields of evangelical mission and Christian Education.

With rich experiences in church life as well as in schools and public organizations, along with their strongly evangelical-oriented commitment, supported by their four outstandingly talented children, I have no doubt, Lee couple will be successful in developing the new congregation in your most promising area and are highly recommended without any reservation for your approval and support.

As to the location of the new congregation, may we take the liberty to suggest that any one of the following churches be considered:

Orangethorpe UMC in Fullerton
First UMC of Fullerton
Valencia UMC in Placentia

Assuring you of our best support for the project, we would appreciate your initiative guidance and assistance, and remain,

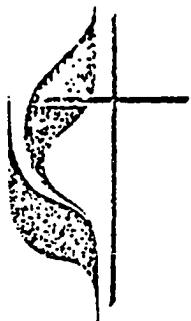
Sincerely yours,

Chan Sun Cho
Rev. Chan Sun Cho
Chairperson
Korean Caucus
Pacific & Southwest Annual
Conference

Enclosure:

1. Copy of our letter dated 10/27/80
2. Biographical Summary Form

cc: Ethnic Planning & Strategy Department of Conference
Rev. Richard Kendall, Superintendent, Pasadena District
Rev. Joon-Young Lee & Rev. Heisik Oh



THE EVANGELICAL UNITED METHODIST CHURCH

110-19 S. PIONEER BLVD.

NORWALK, CALIF. 90650

PHONE. (AREA Code 213) 863-3913

130

October 27, 1980

Ms. Diane Moats
Department of Ethnic Planning Strategy
Pacific Southwest Annual Conference
Los Angeles, California

Dear Diane:

At our regular Caucus meeting, we have reached the following decisions for recommendations to you and District Superintendents involved:

1. We are recommending Ministry of Presence in Los Altos Area (first priority) 1981, in Los Angeles (second priority) 1982, in Fullerton (third priority) 1983 in Arcadia (fourth priority) 1984.
2. We are recommending a North Oxnard Korean ministry in the near future.
3. We have affirmed the proposal of Korean Central United Methodist Church for their Mission Center.
4. We are recommending Las Vegas ministry to continue with added financial support.
5. We are recommending a funding for a combined Lay Leadership Training in 1980-81.
6. We are also recommending for a funding for Korean Church School Teachers' Training Sessions.

Thank you for your continuous services for Ethnic Ministries in our Conference.

Sincerely,

Young C. Lee, Chairperson
Korean Caucus

Chang Soon Lee, Vice
Chairperson

BIOGRAPHICAL SUMMARY FORM

Board of Ordained Ministry, United Methodist Church
 Pacific and Southwest Conference Date October 22, 1982

Name Joon-Young Lee
 First Middle Last
 Birthdate June 20, 1930 Age you will be on June 9, 1983 52
 Address 1325 N. College Ave. (Box 256) City Claremont zip CA 91711
 (Where we can reach you while you are attending school.)
 Phone (While you are attending school) 714-621-2426 Phone (Local) -
 Address Same as above City Claremont Zip Ca. 91711
 (Where we can reach you locally during the summer)
 First United Methodist Church
 Home Church in Glendale District Pasadena
 (Where you are approved as a candidate)
 Present church Same as above District Pasadena
 Birthplace Euiju, Korea Marital Status Married Date of Marriage Jan. 14, 1961
 Spouse's Name Heisik Oh Lee Occupation Student (M. Div. in STC)
 No. of children 4 Ages 21, 19, 18 & 15 Have you been divorced? No

Location	Degree Completed or to be Completed	Date Completed	Times remarried	Major	Grade Point Average
			None		

*Jr. College Yonsei University
 *College or University in Seoul BA Feb. '58 Political Science 3.23
 *Seminary School of Theology at Claremont M. Div. Expected: (June '83) 3.73

Units of Degree (above) completed by June 1983 96 Total degree units required 96

Present or most recent job "Evanglist"
 Employer's name and address First United Methodist Church in Glendale - Korean Ministry

Military Experience (Dates of service, branch, current classification)

May 1951- March 1956, Korean Army, Retired Captain. (Served during Korean War)

What handicaps or limitations or illness do you have that affect your work? None

(My hobbies, interests and community involvement Sports such as Tennis, Volley Ball.
Musics especially in "sing-a-long". I was member of Lions Club, Y's Men's Club
and YMCA in Seoul, Korea.
 Deadline for ALL material to be in Assistant Registrar's hands -- February 1, 1982

*Transcripts must be provided for all work completed to June 1983 (Submit transcripts
 of work through current Fall semester before deadline.)

-over-

RELIGIOUS ACTIVITIES AND EXPERIENCE 414.5

Give information regarding your formative Christian experience.

1. I was born and raised in Christian family and attended kindergarten operated by church. Ever since then I have attended all the regular church meetings without exception but with no positive commitment nor service to church until I found the necessity of my personal devotion fifteen years ago.
 2. My Christian personality was trained and formed through fellowship with other members, devotional service, biblical study with determined attitude, and evangelical ministry, along with personal experience of Holy Spirit. What are your reasons for seeking an ordained vocation? Describe your call to ordained ministry.
- Engaged in a public service as an executive staff of the government organization, I could not be satisfied with the ministry work performed only in spare time of my life, therefore, I, together with my wife who had also strong calling from God, decided to devote the entire life to the evangelical work taking account of the great joy of converting people into the new life of hope, faith, and love and of caring them in the name of Jesus Christ, our Lord with the promised help of Holy Spirit, working together with almighty God of love.

Summarize your participation in church and church-related activities during last five years. Start with and detail current involvement. Then list past years.

1. For last two years here in America, I have served for Korean congregation of First United Methodist Church in Glendale as a part-time "Evangelist" being a fulltime seminarian. Here my job is to teach the adult bible class and to assist the pastor in visitations, preaching whenever required, and in any other fields of the ministry.
 2. In Daeshin Methodist Church in Seoul, Korea, I served the church as a layman in various capacity such as: choir member, managing director of the choir, chairman of Mens Mission, Sunday School principal, etc.
- What kind of appointment in ordained Christian ministry do you plan to serve?

Local church Chaplaincy Education Urban Ministry Missionary *

Other (Explain) *I hope that I can be sent to China as a missionary whenever possible

List other vocational fields that you have considered None

Where is your present church membership First UMC in Glendale District Pasadena

Pastor Dr. Rev. Donald Locher

Address 134 N. Kenwood St. City Glendale State Ca. Zip 91206

Give dates of membership in any denomination other than United Methodist N.A.

Brief Autobiography 414.5 (Use additional paper if necessary):

Brief Autobiography 414.5 (Use additional paper if necessary):

I was born from a devoted Christian mother and a patriotic father. I spent my boyhood in home country of north Korea under the Japanese cruel oppression, but within the educational atmosphere of the church. Right after the World War II, in late 1945, I lost my father on the way to South escaping from the Russian military government. When I was a freshman of Yonsei University, the first Christian institute of education, I joined Army and served as a military officer for five years to fight against the communists invaders. Through the military service, though, I have got my leadership and management ability trained.

Having returned to the university I was elected to lead the Student Christian Association, where I met a good partner, Heisik, with whom I have been married for twenty two years to have the blessing of four children. They are now all helping our ministry as choir members, accompanist, Sunday School teachers, and youth group leaders.

As for my work experience, I have been employed with the United States Operations Mission to Korea for three years, and with an international trading company for ten years, and then served for Korea Highway Corporation, a government agency, as an executive director for ten years until I got call from God.

My first successful experience of converting one of my friends into Christian life opened my eyes to the joy and worth of the evangelical ministry. This awakening drove me to convert more than two hundreds individuals to become active church members through personal contacts. Finally, I, together with my wife, determined to search new way of life for the full-time ministry.

BIOGRAPHICAL SUMMARY FORM

Board of Ordained Ministry, United Methodist Church
Pacific and Southwest Conference

Date 10/22/62

Name Heisik Oh
 First Middle Last
 Birthdate April 21, 1936 Age you will be on June 9, 1963 47

Address 1325 N. College Ave. (Box 256) City Claremont Zip Ca. 91711
 (Where we can reach you while you are attending school.)

Phone (While you are attending school) 714-621-2426 Phone (Local)

Address Same as above City Claremont Zip Ca. 91711
 (Where we can reach you locally during the summer)

Home Church First United Methodist, Glendale District Pasadena
 (Where you are approved as a candidate)

Present church Same as above District Pasadena

Birthplace Seoul, Korea Marital Status Married Date Marriages Jan. 14, 1961

Spouse's Name Joon-Young Lee Occupation Student (M.Div. in STC)

No. of children 4 Ages 21, 19, 18 & 15 Have you been divorced? No.

<u>Location</u>	<u>Degree</u>	<u>Date</u>	<u>Major</u>	<u>Times remarried</u>	<u>Grade Point</u>
				<u>Completed</u>	<u>Average</u>

*Jr. College

*College or University Yonsei University, Seoul BA Feb. '59 English Lit.
 Graduation School of Yonsei Univ. MA Feb. '69 English Edu. 3.36

School of Theology at Claremont M.Div. May '83 3.32

Units of Degree (above) completed by June 1963 108 Total degree units required 96

Present or most recent job Christian Education Director as Evangelist.

Korean Employer's name and address First United Methodist Church in Glendale- Ministry

Military Experience (Dates of service, branch, current classification)

What handicaps or limitations or illness do you have that affect your work? None

List hobbies, interests and community involvement Music, especially vocal; reading literature works; sports as tennis, volleyball. Board member of Y.W.C.A., Kore

Deadline for ALL material to be in Assistant Registrar's hands -- February 1, 1962

*Transcripts must be provided for all work completed to June 1963 (Submit transcripts of work through current Fall semester before deadline.)

-over-

RELIGIOUS ACTIVITIES AND EXPERIENCE 414.5

Give information regarding your formative Christian experience.

I was born and grown up in a devoted Christian home and attended nursery school and kindergarten in church, Ewha Girl's Middle and High School, founded by an American woman missionary, Yonsei University, founded by Rev. Underwood. I have attended all the meetings and activities with a positive commitment in the church as a chairperson of Woman's Mission, and as a board member of Seoul Y.W.C.A. in Y activities. My personal Christian experience and leadership were formed through fellowship, service and Study. What are your reasons for seeking an ordained vocation? Describe your call to ordained ministry.

Being a professor in English Language and Literature for 20 years, I have experienced the work of Holy Spirit, served for Christian Education and mission work of my church, and led many people to church with God's Word had joy of transforming them into the new life of the christians. My husband and I decided to devote the rest of our lives to this ministry, because we got called from God for the proclamation of Gospel with the promise of Holy Spirit in God's love.

Since we found the evangelical work the most valuable thing, We would like to devote the entire life to building the kingdom of God in this world. Summarize your participation in church and church-related activities during last five years. Start with and detail current involvement. Then list past years.

1. For last two and half years in the United States, I have worked for Korean Congregation in First United Methodist Church in Glendale as a part-time Christian Education Director, being a full-time seminarian. My job description is to train teachers, make programs for Christian Education, supervising Sunday classes, teaching children's classes, and also to help the pastor in visitations, Preaching and counseling.
2. In Daegu Methodist Church in Seoul, Korea, I served the church as a leader in many fields such as a chairperson of Woman's Mission, a choir member, Education Director of volunteer, and managing Director of the church choir. what kind of appointment is planned for Christian Ministry do you plan to serve?

Local church Chaplaincy Education * Urban Ministry Missionary

Other (Explain) _____

List other vocational fields that you have considered None _____

Where is your present church membership First UMC in Glendale District Pasadena

Pastor Dr. Rev. Donald Locher

Address 134 N. Kenwood St. City Glendale State CA. Zip 91206

Give dates of membership in any denomination other than United Methodist N.A.

Brief Autobiography 414.5 (Use additional paper if necessary):

I was born from a devoted Christian mother and father as an educator and was educated by Ewha Girl's Middle and High School and Yonsei University which are both Christian Schools, and was grown up in church. When I was 19 years old, just after my graduation from High School, I had a conversion experience and received Jesus Christ as my Savior, while I had worship service at my church. By Grace of God, I was born again and I entered Yonsei University, in 1955, and majored in English Language and Literature. Working as a staff member of the Student Christian Association, I met my husband, Joon-Young Lee, with whom I have been married for twenty two years to have four children, two sons and two daughters, as the blessed gifts from God. Six members of us are engaging in our ministry as an accompanist, teachers, choir members, and youth leaders. Regarding my working experiences, I have taught the students for 20 years, as an English teacher in High School for 13 years, being a counselor, and as a professor in Kon-Kuk University for 7 years, teaching English Language and Literature.

As for my social activities, I have served for Y.W.C.A. as a board member for 5 years, for Y.M.C.A. as Y's Men's Club's Chairperson of International Y's Men's Club in Asian District.

I have been trained as a woman leader through my church and Y activities. After my conversion experience, I found that my faith has grown up through Bible studies for two years, devoted service, continuous prayer at the dawn prayer meeting for five years, and helping my friends to convert with God's Word. This great joy of leading people to church and of transforming them into new life with Christian Love, led us to this positive ministry. For my husband and I are called from God and decided to follow Jesus Christ for our full-time ministry, establishing the Kingdom of God.

Appendix C

Plan for Development of a New Korean Congregation
in Fullerton Area

by

Rev. Joon-Young Lee

and

Rev. Heisik Oh

Presented to

Rev. Lloyd S. Saatjian
Superintendent, Santa Ana District
Pacific and Southwest Annual Conference
United Methodist Church

August 8, 1983

CONTENT

1. Proposed Parish
2. Geographical Consideration
 - a. Estimate of Korean Population in Related Area
 - b. Korean United Methodist Churches/Congregations Located in Cities Near Around Fullerton Area
 - c. Korean Churches of Other Denominations Located in the Same Area
3. Proposed Location of the Ministry
4. Expected Time of Realization
5. Pattern of the Organizational Relationship
6. Our Own Theology of Ministry
7. Aimed Characteristics of the New Congregation

Plan for Development of a New Korean Congregation1. Proposed Parish

Fullerton area and its vicinity including:
 Category A - Fullerton, Placentia, Brea, Yorba Linda, and
 Diamond Bar; and
 Category B - Anaheim, Buena Park, La Habra, La Mirada,
 Walnut, and Rowling Heights, etc.

(Fullerton holds the priority for new congregation development strategy according to the Korean Caucus Plan studied and finalized in 1980.)

2. Geographical Consideration (See map attached)

a. Estimate of Korean Population

(1) Category A.

Fullerton	1,310
Placentia	140
Brea	140
Yorba Linda	190
Diamond Bar	160
Total:	1,950

(2) Category B.

Anaheim	2,380
Buena Park	460
La Habra	70
La Mirada	540
Walnut	270
<u>Rowland Heights</u>	<u>1,060</u>
Total:	4,890

(Figures estimated by "Kim's Sample Technique" using phone directory.
~~22.5-23%~~. $R_{cp} = Kim \times 4.5 \times 4 \times 1.2 \approx Kim \times 20$)

b. Korean United Methodist Churches/Congregations located in cities near around Fullerton area:

Hacienda Heights Korean UMC
 Norwalk Korean Evangelical UMC
 La Palma Korean UMC
 Garden Grove Korean UMC
 First Korean UMC in Orange (Santa Ana)

c. Korean Churches of Other Denominations Located in the Same Area

Fullerton:	Orange Korean Church The Grace Korean Church Eden Presbyterian Church The Emmanuel Korean Church Orange County Southern Baptist Church
Placentia:	Korean Westminster Presbyterian Church
Brea:	Korean Presbyterian Hosanna Church
Anaheim:	Korean Presbyterian Church Korean Church of the Nazarene Melodyland Korean Church New Life Korean Church Agape United Church Full Gospel Mission Church Full Gospel Anaheim Church Anaheim Seventh-Day Adventist Church Orange Korean Bethany Church
Buena Park:	Korean Church of Orange County Calvary Korean Presbyterian Church Kwang Youm Church Full Gospel First Korean Church in Orange
Orange:	Tustin Korean Baptist Church Orange Presbyterian Church Orange Korean UPC Lemon Heights Korean Baptist Church
Hacienda Heights:	Korean Church of the Nazarene First Hacienda Korean Presbyterian Church Hacienda Korean Presbyterian Church Korean Baptist Church in Hacienda Heights Young Nak Church of Eastern Los Angeles
Norwalk:	Dongshin Church of Southern California Norwalk Korean Baptist Church California Central Evangelical Church Full Gospel Calvary Church
Garden Grove:	Garden Grove Presbyterian Church Korean Covenant Church Korean Mission of Orangewood Baptist Church New Light United Church Holy Grace Presbyterian Church Full Gospel Orange County Church Central Evangelical Church of Orange County Korean United Church of Christ in Orange County
Santa Ana:	Church of Christ - Korean Ministry Calvary Chapel - Korean Church Wilshire Presbyterian Church Orange County Korean Community Church Santa Ana Presbyterian Church Korean Mission in Santa Ana (Baptist) All Nations Mission Church Assemblies of God in Santa Ana

3. Proposed Location of the Ministry

- a. Orangethorpe UMC in Fullerton
- b. First UMC in Fullerton
- c. Valencia UMC in Placentia

4. Expected Time of Realization

October, 1983, or any earliest time upon approval by the Superintendent of Santa Ana District.

5. Pattern of the Organizational Relationship

It is our intention to develop a new congregation as Korean Ministry within an existing United Methodist Church; organized within the structure of the existing local church, but operated separately for programs and independently for finance under the general supervision and guidance given by the senior pastor of the church. (A successful model for this pattern can be found in First UMC in Glendale, and any modification to this may be discussed.)

6. Our Own Theology of Ministry

When five basic models of church - institutional, mystical, sacramental, kerygmatic, and diaconal as described by Avery Dulles, are examined, it is presumed that the basic assertions implied in each of the five ecclesiological types are valid, and each of them brings out certain important and necessary points. On the other hand, it must be recognized that we cannot without qualification accept all five models, for each of the types could lead to serious imbalances and distortions.

My ideal model of the Church is therefore to harmonize the models in such a way that their differences become commentary rather than mutually repugnant. We must refrain from affirming any one of the models as to deny what the others affirm. In this way it may be possible to gain an understanding of the Church that transcends the limitations of any given models. With this consideration, I aim at the Church in harmony, well-balanced with all the strengths of each of the basic models of the Church, with emphasis on the evangelical function performed through the kerygmatic ministry.

It is our belief that the fullness of the ministerial office should include the building of Christian community, presiding at worship, the proclamation of the Word of God, and activity for the transformation of secular society in the light of the gospel. We should do our utmost to include all the functions in our ministerial life in a harmonized way.

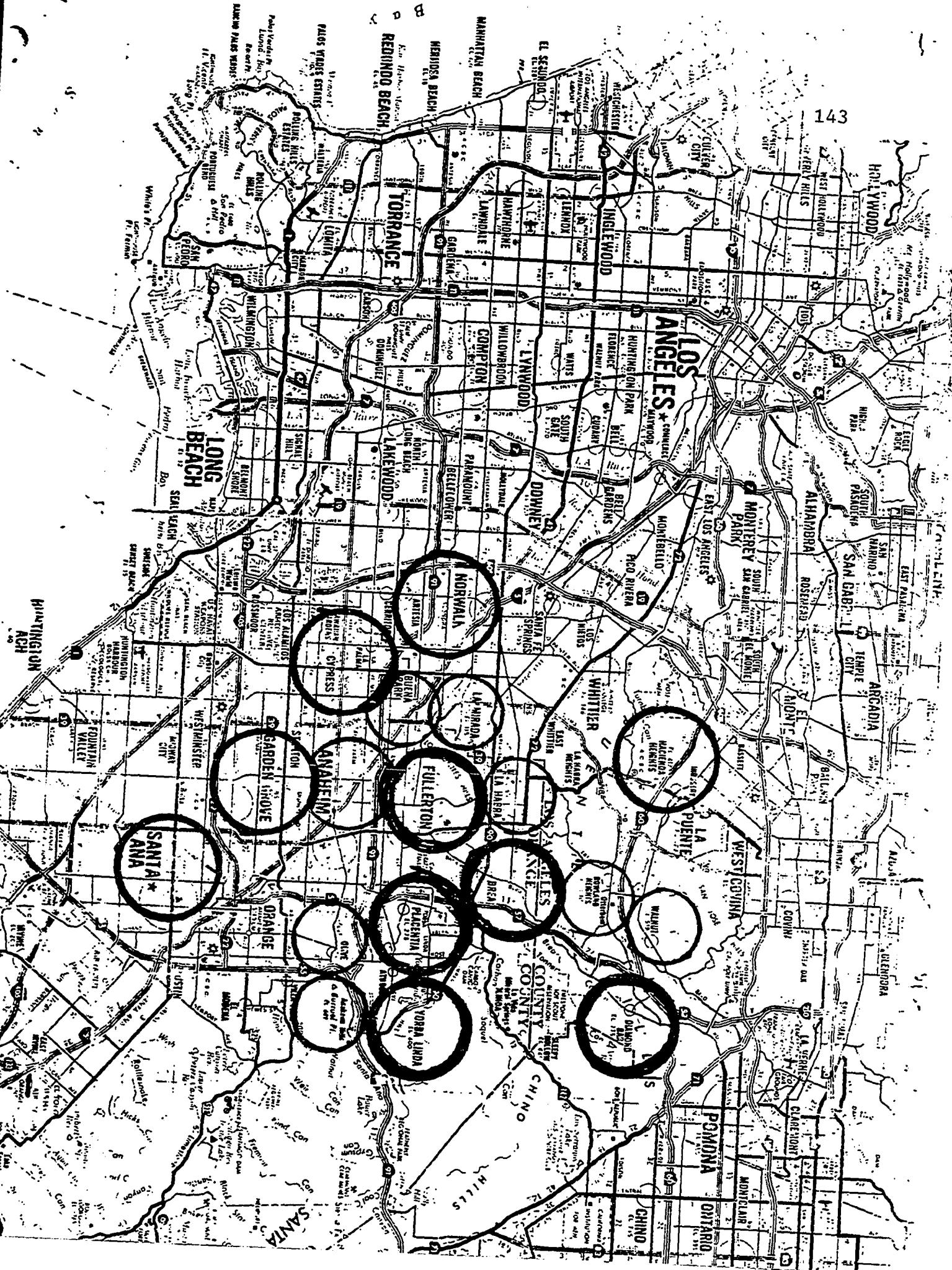
Toward this target, the ministry of today should overcome the various boundaries in every kind - the exceeding attachment to the conventional practices which cannot meet the contemporary human needs, the minister's personal interest or gift, the congregational or denominational traditions, the prejudice on race or nationality.

For we are commanded by our Lord Jesus Christ to "go into all the world and preach the gospel to the whole creation" (Mk16:15), and to "make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Mt 28:19-20). Thus, Christian spirituality as the Christian faith, life, and ministry, today, should lead us to a global consciousness, and then it is necessary to view all church programs and activities from a unified perspective through the visible unity-in-controversy.

In conclusion, the true Church in harmony as the body of Christ and the unified Ministry beyond boundaries are the basic terms for our theology of the Church and Ministry, for which we are fully determined to devote our entire lives endowed to us as a gift of grace by God, and this will be made possible only when we work together with God through the promised guidance and empowering of Holy Spirit, and it will be meaningful only when the ministry is performed in our devoted love to God and to the neighbors in the world.

7. Aimed Characteristics of the New Congregation

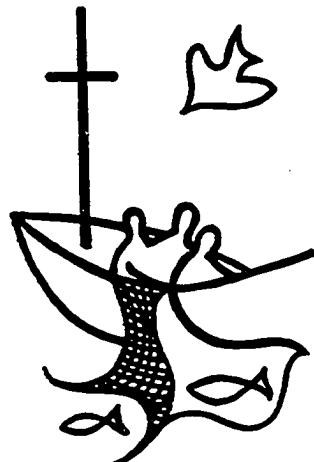
- a. Strong emphasis on biblical preaching and bible study at all age level.
- b. Evangelical endeavours to share the Gospel with others.
- c. Fellowship circle enlarged to all members for sense of belongingness.
- d. Diversity-in-unity to be tolerated - intentionally presenting wide variety of opportunity for members to respond their commitment through the church.
- e. Music programs and, youth and children activities as specialties in ministry.
- f. Christian education and pastoral care to be emphasized helping members, children and adults, overcome the immigrants crises and accomplish their best adjustment to the new society by emphasizing the significance of the bilingual/bicultural education with supportive understanding to Korean culture and at the same time with the affirmative attitude toward the new American culture.



Appendix D

VALENCIA UNITED METHODIST CHURCH
2050 VALENCIA AVENUE, PLACENTIA, CALIFORNIA 92670

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"Sharing Christ's Love
With Our World"

Lee L. Cunningham

PASTOR

OFFICE PHONE
(714) 528-1483

PARSONAGE PHONE
(714) 524-6795

Rev. Joon-Young Lee
Rev. Heisik Oh
1325 N. College Avenue
Claremont, CA 91711

Dear Rev.s Lee and Oh,

Our Administrative Board met last night (August 17) and among other things considered your request to host a Korean Language Ministry. I am happy to report that the board voted with only one abstention to approve the establishment of a Korean United Methodist Ministry within our parish. Obviously this will depend upon adequate funding from BGM and EMLC funds.

Our congregation is looking forward with enthusiasm the possibility for growth as the result a mutual ministry to our community. The possibility for increased understanding and growth in discipleship which we offer one another certainly offset any potential difficulties of such an arrangement.

The Chairperson of the Board of Trustees, the Lay Leader and myself will be making an appointment with Don Locher of First UMC Glendale in the near future to learn from the wisdom gained from a four-year Korean Ministry in their facility. I have no desire to reinvent the wheel if someone else has already done so!

May the Lord Jesus Christ through the Holy Spirit which comes from Him and the Father strengthen you in your new adventure in ordained ministry. Looking forward to the possibility of working together soon.

Grace and Peace,

Lee

Lee L. Cunningham
Pastor

LLC:sl
cc: Lloyd Saatjian

Appendix E

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**SEMI-ANNUAL SCHEDULE
FOR NEW CONGREGATION DEVELOPMENT**

Aug.: 23, 1983

	Aug.	Sept.	Oct.	Nov.	Dec.	Jan.	Remarks
SELECTING THE NEW CHURCH COMMUNITY							
1. Korean Caucus	-						Recommendation for Fullerton Area.
2. DS, Santa Ana	-						Plan Approved.
3. Valencia Church							
a. Pastor	-						General Understanding.
b. Adm. Board	-						Plan Approved.
GATHERING THE MEMBERS							
4. Invitation Mailing	-	-	-	-	-		* First Worship Service Ads.
5. Ads in Newspaper	-	-	-	*	-	-	* Temporary Sign.
6. Sign Installations	*	-	-				
7. Visitations on Prospects							
8. Bible Study & Prayer Meeting							
9. Class Meeting (Cell)							
FORMATION OF PLANNING COMMITTEE							
10. First Worship Service Task Force		-					
11. Sunday School Task Force		-					
12. Treasurer (Temporary)		-					
CHURCH PROGRAMS							
13. First Worship Service				-	-	-	
14. Sunday School Session				-	-	-	
15. Membership Training					-		
16. Election of Officers					-		
17. Budget '84					-		
TARGET OF MEMBER FAMILIES		5	10	15	20		

By Joon-Young Lee
Hoisik Oh

ACTIVITY SCHEDULE (Sept.- Dec.)
FOR NEW CONGREGATION DEVELOPMENT

Sept.14,1983

By Joon-Young Lee
Heisik Oh

TIME & DATE

ACTIVITIES

<u>(I). GATHERING MEMBERS</u>	
1. Continuous Ads in Newspapers (1-Daily, 1-Weekly)	Every Wed.
2. Visitation on prospects	Wed.& Fri.
3. Phone Calls on prospects	As needed
4. Families Meeting	To be arranged
<u>(II). CHURCH PROGRAMS</u>	
5. Sunday Morning Devotion (Prayer Meeting)	Beginning on September 18, 83.
6. Sunday Worship (Semi-formal)	6:00-6:50 a.m.
7. Fellowship (Sharing food after service)	12:00-1:00 p.m.
8. Church School (Age Levels)	1:00-2:00 p.m.
9. Formation of Planning Committee	11:15-11:50 a.m.
<u>(III). ORGANIZATION</u>	
10. Treasurer (Tentative)	Oct. 16
11. Church Choir	Oct. 16
12. Membership Training	Oct. 2
13. Election of Officers	Nov.1-15
14. Celebration of New Church	Nov.16-23
15. Budget for '84	Nov. 13, 4pm.
15-1. Evaluation	Dec. 11
	Dec. 16, 1:00pm.
<u>(IV). PROCUREMENT</u>	
16. Typewriter (Korean & English)	\$ 1,000 Sept.
17. Copymachine	\$ 1,800 Sept.
18. Cabinets	\$ 500 Sept.
19. Telephone	\$ 300 Oct..
20. Teaching Materials	\$ 100 Sept.
21. Rubber Stamp of Korean congregation.	\$ 30 Sept.
<u>(V). APPLICATIONS</u>	
22. Caucus	Sept. 19
23. Annual Conference	Sept. 25
24. General Board	Sept. 25

1983년 6월 7일 (수요일)

卷之三

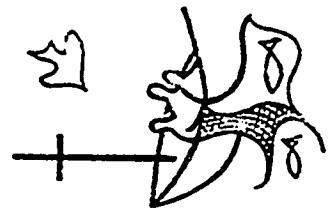
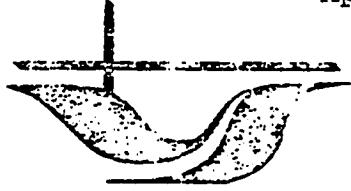
**KOREAN CONGREGATION
UNITED METHODIST CHURCH IN PLACENTIA**

그리스도의 뜻된 교회를 위한 새 터전이 여기 PLACENTIA에 마련 되었읍니다. FULLERTON, ANAHEIM, YORBA LINDA, DIAMOND BAR 및 그 주변 지역에 사시는 한인들을 위하여 예배와 선교, 기도와 친양, 교육과 교제를 목적한 사랑의 공동체를 이루고자 초청하오니 동참하여 주시기 바랍니다.

장소 : VALENCIA UNITED METHODIST CHURCH 본당
2050 VALENCIA AVE., PLACENTIA
CA 93670 TEL. 714-528-1483)

(R. 714.621.2426)

Appendix G



이준영 목사

미연합감리교회목사인수
CLAREMONT 신학대학원
히지 D.MIN.



오늘날의 사설

미안한감리교 목서인수
CLAREMONI 신학대학원
현지 D.MIN 졸업이 풍
GLENDALE 신학감리교회
연세대학교문과 및 대
서울YWCA이문시 및 학생
이해여고 수도시대 각기





플라센치아 연합감리교회

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KOREAN CONGREGATION
VALENCIA UNITED METHODIST CHURCH IN PLACENTIA
 2050 VALENCIA AVE., PLACENTIA, CA. 92670

PHONES:
 Office : (714) 528-1483
 Residence : (714) 521-2426

MINISTERS:
 JOON-YOUNG LEE
 HEISIK OH

결실의 계절과 함께 귀택에 하나님의 축복이 충만하기를 기원합니다.

저희 부부는 한국에서 공직 또는 교직에 종사하던 중 하나님의 부르심을 받고 도미하여 Claremont 신학대학원에서 석사 과정을 마치고 지난 6월 미 연합감리교회 목사로 안수 받았으며 여기 아늑한 고장 Placentia의 Valencia 미 연합감리교회내에 한인교회를 창립하고자 다음과 같이 집회를 시작하게 되었음을 알려 드립니다.

* 집회시간 : 매 주일 12시 (9월 18일부터)

새벽기도 매주일 아침 6시

* 장소 : Valencia United Methodist Church 본당

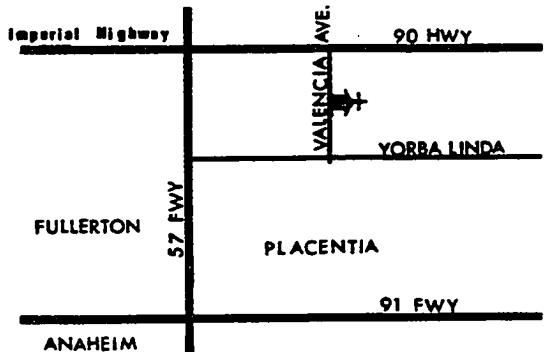
2050 Valencia Ave., Placentia, CA. 92670

저희 교회는 기도와 찬양, 신앙교육과 성도의 교제, 특별히 어린이와 청소년 지도에 주력하며 성령의 감화 감동하심을 힘입어 고된 이민 생활을 기쁨과 보람에 가득찬 승리의 삶으로 인도하고자 합니다.

귀택에서 아직 교회에 속하지 않으셨으면 이 기회에 여기 함께 참여하여 주님의 몸된 교회를 이루하고 소망에 넘친 새 삶을 시작하시기 바랍니다.

교회에 이미 소속되신 분은 함께 기뻐하여 주시고 기도로 도와 주시기 바랍니다.

1983년 9월 1일



담임목사 : 이준영
 교육목사 : 오혜식 올림



플라센치아 연합 감리교회

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KOREAN CONGREGATION

VALENCIA UNITED METHODIST CHURCH IN PLACENTIA
2050 Valencia Ave., Placentia, Ca. 92670목사님

목사님과 섬기시는 교회위에 하나님의 축복과
주님의 평강이 널로 더하시기를 기원합니다.
주님의 도우심과 여러분의 보살핌 속에 저희 부부가
지난 5월 클리어 몬트 신학대학원에서 신학 석사 과정을
마치고, 6월에는 대령양 서남 연회에서 목사 안수를
받게 된 것을 같이 감사드립니다.

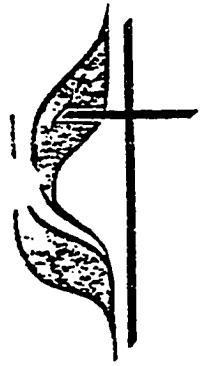
우리 부족한 저희들이라 앞으로 1~2년 공부를
계속할 생활이 있으며, 한동안 새 교회를 개척하고자
간구하면서 중, Caucus 회장님의 추천과 선배
목사님들의 사랑 넘친 지도와 아울러 SANTA ANA 지역
감리사님이 적극적인 지원을 맡아 금년도 우리
Caucus 교회 개척 후보지인 Fullerton과 그 주변
일대를 목회 대상 지역으로 선정하고 Placentia의
Valentia UMC 내에 한인 교회를 새로 개척
하도록 허락 받게 되었습니다.

연내 조속한 시일에 창립 예배를 드릴 수 있기를
기대하면서 우선 9월 18일 (셋째 주 일)부터
매 주일 12시에 준비 기도회로 모이고자 합니다.

목사님과 교우 여러분의 성원과 지원 기도를
간절히 부탁드리면서 기능을 끝니다.

1983. 9. 1.

담임 목사 : 이 준영 월급
교육 목사 : 오 혜식 월급
(7/14 - 8/21-24 26)



플라센치아 연합감리교회

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KOREAN CONGREGATION
VALENCIA UNITED METHODIST CHURCH IN PLACENTIA
2050 VALENCIA AVE., PLACENTIA, CA. 92670

PHONES:
Office : (714) 528-1483
Residence : (714) 621-2426

MINISTERS:
JOON-YOUNG LEE
HEISIK OH

1983. 8. 7.

우리 가정과 섬기시는 교회 위에 하나님의
축복과 주님의 평강이 날로 더하시기를 기원합니다.
주님의 도우심과 여러분의 보살핌 속에 저희
부부가 지난 5월 클레어몬트 신학대학원에서
석사 과정을 마치고, 6월에는 미 연합감리
교회에서 목사 안수 받게 된 것을 같이 감사
드립니다. 우리 부족한 저희들이라 앞으로 1-2년
공부를 계속할 생각이으며, 한동안 새 교회를
개척하고자 간구하던 중, 금년도 한인 연합
감리교회 교회 개척 후보지인 Fullerton과
그 주변 일대를 목회 대상 지역으로 선정하고
Placentia의 Valencia UMC 새에 한인 교회를
새로 개척하도록 교단의 허락을 받게 되었습니다.
연내 조속한 시일에 창립예배를 드릴 수 있기를
기대하면서 우선 9월 18일 (셋째 주일)부터
매 주일 12시에 준비 기도회로 모이고자 합니다.
여러분의 성원과 지원 기도를 간절히
부탁드리면서 건승을 바랍니다.

이 준영
오혜식 올림



1983년 11월 9일(수)

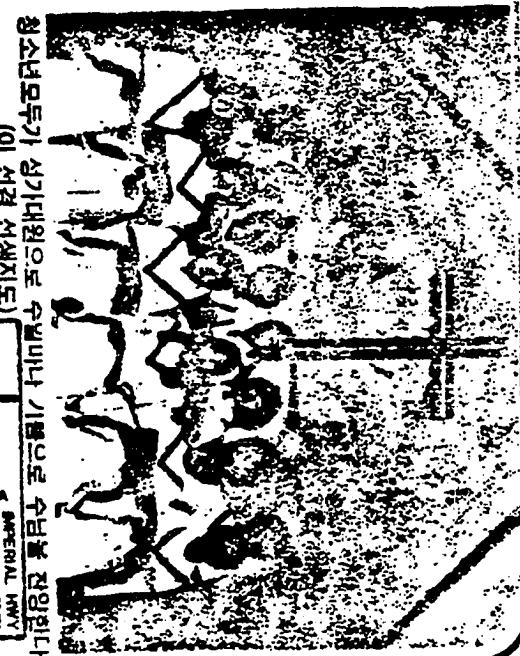
교회 창립 축하 예배

한국인Methodist Church

VALENCIA UNITED METHODIST CHURCH IN PLACENTIA

KOREAN CONGREGATION

지난 9월 18일 PLACENTIA의 아름다운 성전에 모여 새 예배를 드린 저희 교회는 FULLERTON, ANAHEIM, YORBA LINDA, DIAMOND BAR 및 그 주변 지역 여러 가정의 호응을 얻어 그 터를 떠나 이래 교회 창립의 기쁨을 나누고자 초청해오니 동참하여주시기 바랍니다.



- 창립 축하예배
- 청구집회 안내
- 때 : 1983년 11월 13일
(둘째주일) 오후 4시
- 장소 : 이준영 목사
- 교육목사 : 오혜식
- 주일대 예배 : 낮 12시
- 주일대 예배 : 새벽 6시
- 교회학교(라부) : 1시 30분 (장년부포함)
- 유초등부 1부 순서는 12시에 시작
- 중·고·청년부는 성가연습 후 성경공부
- 곳 : 본 교회 본당



교회창립 축하예배 클라세[치]아 연합감리교회

**KOREAN CONGREGATION
VALENCIA UNITED METHODIST CHURCH IN PLACENTIA**

2050 VALENCIA AVE., PLACENTIA, CA. 92670

지난 9월 18일 PLACENTIA의 아름다운 성전에 모여 첫 예배.
풀드린 저희 교회는 FULLERTON, ANAHEIM, YORBA LIN-
DA, DIAMOND BAR 및 그 주변 지역 여러 가정의 호응을 얻어
그 터를 박고 이 세 교회 창립의 기쁨을 나누고자 초청 하오니 동참
하여 주시기 바랍니다.

■ 창립축하예배

때 : 11월 13일(둘째주일) 오후 4시

곳 : 본 교회 본당

■ 정규집회안내

주일새벽기도 : 새벽 6시

주일 대 예배 : 낮 12시

교회학교(각부) : 1시 30분(장년부 포함)

유초등부 1부 순서는 12시에 시작

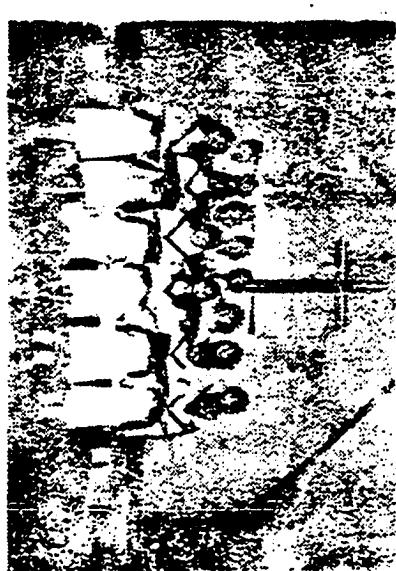
중고청년부는 성가연습후 성경공부

청소년 모두가 성가대원으로 주일마다 기쁨으로
주님을 친양한다(이 선경 선생 지도)

담임목사 : 이 준 영

교육목사 : 오 배식

☎(714) 621-2426





플라센치아 연합감리교회

KOREAN CONGREGATION
VALENCIA UNITED METHODIST CHURCH IN PLACENTIA
2050 VALENCIA AVE., PLACENTIA, CA. 92670

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PHONES.
Office : (71) 528-1483
Residence : (71) 621-2426

Appendix L

MINISTERS:
JOON-YOUNG LEE
HE ISIK OH

1983년 11월 1일

고 희창립 축 하예배 초 대의 글

목사님과 성가사는 교회위에 하나님의 축복과 주님의 평강이
날로 더하시기를 기원합니다.

지난 9월 18일 첫 예배를 드린 저희 플라센치아 연합감리교 회는
주님의 도우심과 여러분의 보살핌속에 인근 지역 이민가정의 호응을
얻어 이제는 50여명의 성도들이 아름다운 성전에 모여 예배드릴수
있게 되었고, 교회학교 각부와 성가대도 조직, 운영되고 있습니다.

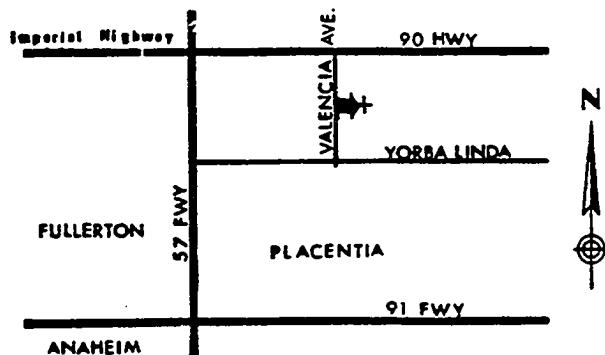
이제 우리 교회 창립의 감격과 기쁨을 선배 목사님들 및 교우
여러분들과 함께 나누고자 축하예배를 아래와 같이 드리게 되었으오니
마땅히 신중 꼭 참석하여서 각력하여 주시기 바랍니다.

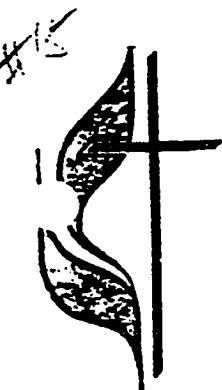
때 - 11월 13일 (둘째주 일) 오후 4시

곳 - 본 교회 본당

목사님과 교우 여러분의 계속적인 지도·성원과 지원 기도를
간곡히 부탁드리면서 건승을 빕니다.

답임 목사 이준영
교육 목사 오예식 을 뵙





플라센치아 연합감리교회

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**KOREAN CONGREGATION
VALENCIA UNITED METHODIST CHURCH IN PLACENTIA
2050 VALENCIA AVE., PLACENTIA, CA. 92670**

2050 VALENCIA AVE., PLACENTIA, CA. 92670

PHONES:
Office : (714) 528-1483
Residence : (714) 621-2426

1983년 11월 1일

고회창리 축하예배 초대의 글

주님의 온혜가운데 하나님의 축복이 귀댁에 차고 넘치기를
축원합니다.

지난 9월 18일 첫에 배드린 저희 교회는 그간 주님의 도우심으로 새롭운 교회상의 정립과 자녀의 친양고육을 염원하시는 인근 지역 여러 가정의 호응을 얻어 주일마다 새 가정이 등장하여 이제는 50여 명의 성도들이 아름다운 성전에 모여 예배드릴 수 있게 되었습니다.

고등학교에도 고우 모두가 참여하여 유초등부·중고등부 및 장년부로 나누어 성경공부에 힘쓰고 있고 특히 어린이들을 위하여는 성경이야기·한글공부와 창작활동을 통하여 친양에 바탕한 전인교육을 지향하고 있으며 중고등부를 비롯한 청소년모두가 성가대원으로 활약과 친교의 즐거움을 나누고 있음을니다.

이제 고회창립의 기쁨을 여러 이웃과 나누고자 아래와같이
안내하오니 참석하셔서 격려하여 주시기 바랍니다.

창립 축하 예배

제 11회 13일(둘째주 일) 오후 4시

국 - 본 교회·본당

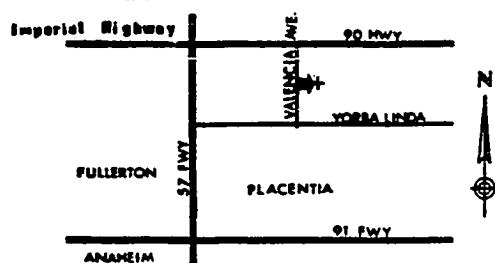
아울러 아직 고회에 속하지 않은 신 가정을 위하여 저희 고회
정규집회를 안내하오니. 이 기회에 함께 참여하시어 그리스도안에서
소망에 전해드릴 것을 시작하시기 바랍니다.

정규 지회 안내

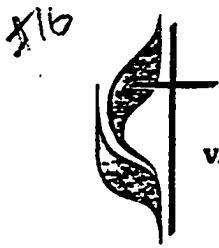
주일새벽기도 - 새벽 6시

주일 대예배 - 낮 12시

교회학교 - 오후 1시 30분 (예배후 각부 별로 성경공부)
다. 유·초등부 1부 순서는 12시부터.



담임목사: 이 Kun Young
교육목사: 오 혜식 윤림



플라센치아 연합감리교회

KOREAN CONGREGATION
VALENCIA UNITED METHODIST CHURCH IN PLACENTIA
2050 VALENCIA AVE., PLACENTIA, CA. 92670

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교회 창립 축하 예배 초대의 글

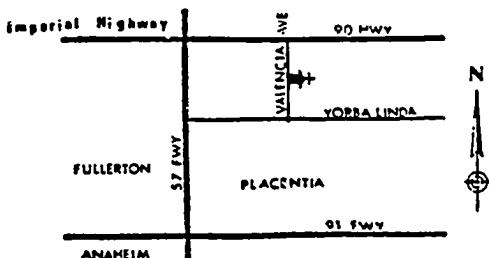
주님의 온 헤가 귀댁과 성기사는 교회위에
차고 넘치기를 축원합니다.

지난 9월 18일 첫 예배를 드린 저희 교회는
인근 지역 여러 가정의 호응을 얻어 작으나마
10여 가정이 아름다운 성전에 모여 예배드릴
수 있게 되었읍니다.

이제 교회창립의 영광을 하나님께 돌리고
그 기쁨을 여러 이웃과 나누고자 아래와 같이
창립 축하 예배를 안내하오니 부디 참석하여서
격려하여주 시기 바랍니다.

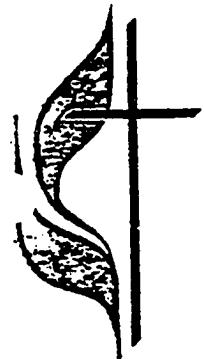
때 : 11월 13일 (둘째주 일) 오후 4시

곳 : 본 교회 본당 (안내도 참조)



담임목사: 이 준 영
교육목사: 오 해 식 윤림

(714) 621-2426



플라센치아 연합감리교회
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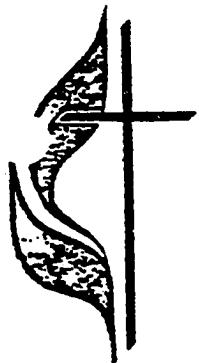
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PHONES:
 Office : (714) 528-1483
 Residence : (714) 621-2426

FINANCIAL REPORT (September 18 - December 31, 1983)

MINISTERS:
 JOON-YOUNG LEE
 HEISIK OH

RECEIPTS:		DISBURSEMENT:		
Item	Amount	Code	Item	Amount
Loose Offering	797.55	1.0	MINISTER'S SALARY	\$4,800.00
Thanks-giving	4,954.80	1.1	Basic Salary	3,600.00 @1,200
Special Gifts*	9,540.00	1.2	Housing Allowance	900.00 @300
		1.5	Car Allowance	300.00 @100
Total Receipts:	\$15,292.35	2.0	MINISTRY-RELATED EXPENSES	
Total Disbursement:	\$14,115.05	2.1	Conference, Phone	\$186.53
Balance:	\$1,177.30	3.0	ADMINISTRATION	\$416.90
*Special gifts given by non-members.				
		3.1	Office Supply, Stamps Photos	\$390.94
		3.2	Office Instrument	25.96
		4.0	WORSHIP & MUSIC	\$451.36
		4.1	Organist	300.00 @100
		4.2	Choir	151.36
		5.0	CHRISTIAN EDUCATION	\$407.23
		5.2	Church School	407.23
		6.0	FELLOWSHIP & FESTIVITY	242.19
		6.1	Fellowship	189.67
		6.2	Gifts and Donations	52.52
		7.0	OUTREACHING MINISTRY	2,436.60
		7.1	Propaganda	1,678.00
		7.2	Outreaching Ministry	346.12
		7.5	Evangelical Literature	412.48
		8.0	EQUIPMENT & FACILITY	5,174.23
		8.1	Copy Machine	2,300.00
		8.2	Typewriter	1,037.50
		8.3	Cabinets (2 ea.)	338.74
		8.4	Choir Robes (30 sets)	950.00
		8.5	Fellowship Hall	548.00
Total Disbursement:				<u>\$14,115.05</u>



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PHONES:
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MINISTERS:
JOON-YOUNG LEE
HEISIK OH

SEMI-ANNUAL BUDGET FOR THE PERIOD OF
January 1 - June 30, 1984

INCOME

Loose Offering	\$1,500.-
Pledge Offering	7,800.-
Special Thank-giving	2,500.-
Easter Offering	1,000.-
Revival Meeting	1,000.-
Designated/Support	3,000.-
Turn-over from 1983	.
Balance	1,177.30

Total:\$17,977.30

EXPENDITURE

<u>1.0 Pastoral Ministry</u>	<u>\$10,800.-</u>
1.1 Salary	(7,200 @1,200)
1.2 Housing	(1,800 @ 300)
1.5 Car Expenses	(1,200 @ 200)
1.6 Health Insurance	(600 @ 100)
<u>2.0 Pastoral Ministry-Related Activity</u>	<u>\$1,100.-</u>
2.1 Phone, Conf., Retreat,Travel, etc.	(900 @150)
2.2 Lecturers, treatment	(200)
<u>3.0 Church Administration</u>	<u>\$400.-</u>
3.1 Stationary, stamp, photos	(300)
3.2 Office Supplies	(100)
<u>4.0 Music & Worship</u>	<u>\$700.-</u>
4.1 Organist salary	(600)
4.2 Piece, rehearsal	(100)
<u>5.0 Christian Education</u>	<u>\$600.-</u>
5.2 Sunday School	(600)
<u>6.0 Fellowship</u>	<u>\$400.-</u>
6.1 Fellowship activities	(200)
6.2 Condolence & Congratulations	(200)
<u>7.0 Mission & Evangelism</u>	<u>\$2,500.-</u>
7.1 Advertisements	(600)
7.2 Outreach Mission Fund	(900)
7.3 Revival Meeting	(1,000)
<u>8.0 Miscellaneous</u>	<u>\$1,477.30</u>
8.1 Utilities	(300)
8.2 Reserve Fund	(1,177.30)

Total" \$17,977.30

플라센치아 연합감리교회

KOREAN CONGREGATION
VALENCIA UNITED METHODIST CHURCH IN PLACENTIA

Statistical Report (January 1 - December 31, 1984)

1984년도 결산(안)

FINANCIAL REPORT

Code	Item	1st Half	2nd Half	Total
		(1/1-6/30)	(7/1-12/31)	1984
1.0	MINISTERS SALARY			
1.1	Basic Salary	\$7,200.-	\$14,354.-	\$21,584.-
1.2	Housing Allowance	1,800.-	5,392	7,192
1.3	Children Allowance	-	800	800
	SUBTOTAL:	9,000.-	20,576.-	29,576.-
2.0	MINISTRY-RELATED EXPENSES			
2.1	Conference, Travel, Phone	1,560.34	638.17	2,198.51
2.2	Honorarium, Hospitality	120.62	201.18	321.80
2.3	Car Expenses	1,200.-	1,157.80	2,357.80
	SUBTOTAL:	2,880.96	1,997.15	4,878.11
3.0	ADMINISTRATION			
3.1	Office Supply, Stamps, Photos	306.56	397.41	703.97
3.2	Office Equipment & Its Repair	120.-	2,681.46	2,801.46
	SUBTOTAL:	426.56	3,078.87	3,505.43
4.0	WORSHIP & MUSIC			
4.1	Organist	600.-	600.-	1,200.-
4.2	Choir	-	-	-
4.3	Worship & Pulpit Supply	650	307.78	957.78
	SUBTOTAL:	1,250.-	907.78	2,157.78
5.0	CHRISTIAN EDUCATION			
5.2	Church School	265.12	876.57	1,141.69
5.3	Faith & Leadership Training	494.-	722.21	1,216.21
5.4	Continuing Education (Ministers)	-	200.-	200.-
	SUBTOTAL:	759.12	1,798.78	2,557.90
6.0	FELLOWSHIP & FESTIVITY			
6.1	Fellowship	40.-	235.15	275.15
6.2	Gift & Donation	153.75	547.01	700.76
6.3	Festivity (1st Anniversary)	-	156.01	156.01
	SUBTOTAL:	193.75	938.17	1,131.92
7.0	EVANGELICAL & OUTREACHING MINISTRY			
7.1	Propaganda	318.-	1,175.-	1,493.-
7.2	Outreaching Ministry	750.-	966.-	1,716.-
7.3	Revival Meeting	-	1,010.-	1,000.-
	SUBTOTAL:	1,068.-	3,141.-	4,209.-
8.0	INSURANCE, PENSION & OTHER OBLIGATION			
8.1	Health Insurance Plan	-	1,774.67	1,774.67
8.2	Pension	-	1,347.44	1,347.44
8.3	Loan Repayment	-	1,020.-	1,020.-
	SUBTOTAL:	-	4,142.11	4,142.11
9.0	OTHER EXPENSES			
9.1	Utility (CHURCH BUILDING)	300.-	300.-	600.-
9.2	Facility Improvement (COOLING)	-	8,250.-	8,250.-
9.3	Van Purchase Fund	10,000.-	10,000.-	10,000.-
9.4	Miscellaneous Expenses	245.83	-	245.83
	SUBTOTAL:	545.83	18,550.-	19,095.83
	TOTAL DISBURSEMENT:	16,124.22	55,129.86	71,254.08
	총지			

RECEIPTS:

수입

Item	1984 ACTUAL		결산(안)
	1st Half 1/1-6/30	2nd Half 7/1-12/31	Total 1984 결산
1. Loose Offering 주일헌금	2,318.73	2,031.65	4,350.38
2. Tithe 십일소	4,909.18	8,962.33	13,871.51
3. Pledge 보증금	-	4,100.-	4,100.-
4. Special Thanksgiving 감사제례금	6,325.-	6,834.27	13,159.27
5. Easter 부활절	1,297.-	-	1,297.-
6. Thanksgiving Day 추수감사절	-	1,757.-	1,757.-
7. Christmas 성탄절	-	520.-	520.-
8. Revival Festival 복음회	-	1,021.25	1,021.25
9. Designated (from Seoul) 지정	2,650.-	7,447.75	10,097.75
10. Support Fund 교단지원 (Annual Conference)	-	18,338.46	18,338.46
11. Loan 차입금	-	5,000.-	5,000.-
Total Receipts: 수입총계	17,499.91	56,012.71	73,512.62
1983 Carryover: 이월금		1,177.30	74,689.92
TOTAL DISBURSEMENT: 지출총계		71,254.08	
BALANCE: 잔액		3,435.84	

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